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ALASKA.

SEMI-ANNUAL REPORTS, JUNE 1st TO
DECEMBER 31st, 1926.

Bethel.

THE outstanding feature of the half-year under review is the official visit of Br. S. H. Gapp. He arrived here on June 5th aboard the *S.S. Tupper*, which also delivered a cargo of supplies for the inhabitants of the entire Kuskokwim Valley.

Official Visitation.

Br. Gapp's visit extended to August 15th, when he returned to the "outside" via the Kuskokwim-Yukon portage, up the Yukon and Tanana to Nenana, thence by the Alaska Railroad to Seward, there connecting with steamers Seattle-bound. How different the mode of travel in the days when Br. Hamilton visited the Alaska Mission. By odd chances on small sailing schooners, on Columbia River boats and row-boats, that journey was tediously and laboriously accomplished! And since Br. Gapp left another advance in transportation was made. Mr. Felder, a local merchant, arrived here by aeroplane in five and a half hours' flying from Fairbanks, Alaska, a distance of about 500 miles, as the crow flies. The arrival

of the plane was well advertised, but nevertheless there was a considerable thrill of excitement when she came into sight. Natives and white folks alike craned their necks to see the big bird alight gracefully on the sand-bar opposite Bethel. A number of Bethelites would have taken a flight, but the sleet and freezing river made the aviator anxious to leave these coastal regions behind.

The missionaries were glad to have a representative of the Governing Board of the Church visit the field. Letters and reports often fail in definiteness and comprehensiveness, and do not avail of the possibility of immediately explaining vague or partially or faultily comprehended points. That Br. Gapp might have a thorough and comprehensive understanding of our Alaska Mission in all its phases, he visited every corner of the field, easily approachable in summer, and later all the missionaries gathered at the Kuskokwim Home and School in conference to study the problems of the field. The resolutions of this Conference form the basis for the further study by the Home Board of the Alaska Mission's needs.

Though the official was the prime objective of this visitation, yet to the missionaries and the native Church the happy contacts with Br. Gapp, as one of the Church in the homeland, was the immediately important. What the official results may be, remains to be seen. But the missionaries, their white friends, and the native Church will long remember Br. Gapp's visit and his inspirational addresses. Such an inspirational contact with the home field is of appreciable value to the missionary workers and to the native congregations. Too bad that the expense of the journey renders frequent repetitions of the experience prohibitive!

Immediately after the missionary conference, the helpers gathered at Bethel for instruction. Never before did we have so many workers gathered from all corners of the Alaska field. Several men from the Greek Catholic Communion joined our men for instruction. This coming from up and down the river, from the tundra and from the coast, emphasized to the workers that, though they may be working alone, separated by distances and impossibilities of travel, really all are working for one divine Master and for His cause—the salvation of their people.

Weather Conditions and Instruction Classes.

The summer was unusually hot and dry. That week of instruction was no exception. The class periods had been set from nine to noon, and from one to four in the afternoon, and one hour of song in the evening. The afternoon and evening schedule was not adhered to. The will to learn, uninfluenced by the heat, set all time limitations aside. The afternoon sessions usually lasted right up to six o'clock, and the evening hour of song extended well into the second hour.

In these hours the tunes of all translated hymns were rehearsed. The Eskimoes love to sing the hymns, but frequently the tunes used at the distant villages cannot be found in any known hymnal! We hope that these "Singstunden" will have a good influence on the singing at their own services. That the hymns are not only ornate to worship, but also soul-winning, appears in the conversion of one Pangaligalra, leading man at Kipnek. His soul was stirred by the hymn, "Lord Christ, reveal Thy holy face."

This period of instruction and "getting together" was encouraging and helpful to the native workers, and no less so to the missionaries. As a man from Quinhagak said: "We have had our lamps refilled with oil. Now let us go back to our villages and turn the wicks up higher." Our people may still be ignorant, often superstitious, easily influenced for evil, but they also show a keen desire to know the higher and better things.

Helpers and Elders.

That the white missionary cannot adequately cover the field our last report pictured. Therefore we are the more thankful that the helpers and the elders of many of our congregations actively work to cover this lack. Realizing the importance of training their youth aright, some of them hold special services for the young folks, and with marked success. Even the fathers and mothers find them too interesting to keep away! It is a joy to deal with such earnest seekers after light and truth. On the other hand we also meet the hypocrites. Here are the words of one of this class: "We are like a flapjack, burned on one side, well done on the other. When the missionary comes we show the well-done side, but, when he is gone, up we flop the other side!"

Odds and Ends.

During the summer, Holy Communion was partaken of by the members of our up-river congregations, and by those of one of the down-river congregations. Here also eight young folks were admitted to the Communion by the rite of Confirmation.

Our local chapel has been resingled. The natives furnished the labour and are trying to defray the cost of shingles out of local collections. An addition should really be built to our chapel, as it is inadequate for Sunday-school purposes, and especially during the Christmas season when there are visitors from other places. However, we cannot see our way clear, financially.

The Akiak congregation has added a twelve-foot addition to their chapel and expect to cover expenses without outside help.

Several of our native congregations have had collections on behalf of the Kuskokwim Home and School. As a rule they

do not give dollars or denominations thereof, but most of the collections consisted of dried salmon, which the children can appreciate without cooking or other preparation!

The Christmas season is always a happy one for all of us. Friends in the States remembered the children, and also some of their parents were thus remembered! Thank you! The children diligently practised, and hence made an excellent presentation of, the Christmas story in pageant setting. This is the opinion of the audience, white and native folks alike.) The children held the rapt attention of a crowded chapel—crowded to the outdoor steps. Another large congregation gathered for a candle service on the Sunday after Christmas. May the Light of Lights shine more and more in the hearts of all.

And so another year has drawn to a close. We can say, "Thus far He has helped us." In His Name we enter the New Year, for He is the same yesterday, to-day and for evermore.

Faternally yours,

THE BETHEL MISSIONARIES.

Quinhagak.

A Beautiful Summer.

When in our last report we mentioned the early spring and bright sunshine, no one ever thought that this wonderful weather would continue, but it did continue until the latter part of August. Probably no one living here has ever seen so beautiful a summer. There were no severe storms as in other years, and what made it most delightful was the almost complete absence of mosquitoes. In other years, when there were nice days, no one could enjoy them on account of the swarms of mosquitoes, waiting to torment and feed upon man and beast. This last summer one could be out of doors at all times without being molested.

A snowless winter and warm weather usually mean low and clear water, with poor fishing; but, contrary to all expectation, the fishing was exceptionally good, the weather excellent for drying the fish, and, above all, the health of the people very good. And then our gardens, which have always given us a great deal of work, have repaid us this year with interest. It has been a pleasure to see the plants grow. It seemed almost as if this could not be our old Alaska.

Unfortunately, tundra fires burned in many places, destroying much valuable deer pasture, and in a number of places the people have had to fight the fires in order to save their homes.

Br. Gapp's Visit.

It was a great joy and blessing to have Br. Gapp, representing our Mission Board, pay us an official visit. You can scarcely realize our pleasure in seeing someone from home to whom we could tell our joys and troubles. With such exceptional weather, it was possible for him to visit the field in a manner which would not have been possible in some years. His presence at the Mission Conference in August was a help and an inspiration, and we trust that this visit may prove of the greatest benefit to our work now and for the future.

A Mild Winter.

During the latter part of the summer, and until the end of November, we had a great deal of rain, but the winter came very slowly. Three times the lake froze over and the children had a few days of skating, but then it opened again and did not become cold until after Thanksgiving, after which it remained cold until Christmas.

At Thanksgiving, we all remembered the Lord's exceeding love and kindness to us. Five white men, besides our teachers, were with us on that day. In spite of the fact that the season had just opened, and that the weather was unfavourable for trapping, and that there was, therefore, not much fur, the collection amounted to \$70.00 (£14 11s. 8d.).

Christmas again was a joyful time. The weather again turned mild, so that those who lived at a distance could come to the station for the services. Again the storm-house, as well as the church, was crowded to such an extent that it was difficult to distribute the candles and the gifts to the children. While Christmas belongs in an especial manner to the children, the story of the coming of the Saviour, meek and lowly, to bring peace and joy to the weary and heavy-laden, makes a deep appeal to all of our people, and they want Him!

Church and School.

All of our services are well attended, and the part which the people themselves take in the Sunday evening meetings shows that they are attentive to what we say to them, and is an indication of spiritual life and growth.

We now have a large number of young people here who have attended school in former years. With increased knowledge and mental growth has come a desire for larger social activity, and to hear more and to see more. This presents a real problem to us, as we have had no place for social gatherings. We have, therefore, asked the Government to build a teachers' house, in order that we can use the present teachers' house, which is Mission property rented to the Government.

Recently the Government school has not been a success. Whether with or without the knowledge and consent of the Government, the teachers have not seemed anxious either for the advancement of their pupils or for the spread of Christian influences. The teachers seemed without any programme, and the children have sat in school without learning anything, and losing their ambition to learn. The parents have become disgusted, and are no longer eager to bring their children to school. We have urged them to take every possible advantage of the school, but how can we continue to do so when the parents are disappointed and the children unhappy? New teachers came to us in October, and we are hoping for better results, though they will have up-hill work to overcome the prejudices which their predecessors have awakened.

The villages of Eek and Apokak were visited before Christmas, but it was impossible to get to Good News Bay, as there was no snow. At the latter place we have a new Helper, and we hope and pray that he may be a blessing to the people in that region.

Mining has begun in the mountains, and a dredge will probably be brought in, as there is a large amount of ground suitable for dredging. If that comes to pass, many things may change. It will mean more men, more trade, and more income for the people, with the danger, too, of evil influences. So far the miners have been good friends to the Mission, for which we are thankful.

We wish to thank all our friends who again remembered our children with useful gifts and toys at Christmas, which always give so much real joy. And we thank, too, all those who pray for us and our work.

Cordially, your missionaries,

A. STECKER.

F. AND M. DREBERT.

Kuskokwim Orphanage and School

June, 1926, to February, 1927.

As we look back over the past year we breathe a deep prayer of thankfulness to our Father in Heaven, Who has been so wonderful to us. He has shown His love to us in so many, many ways. We have certainly been blessed with good health.

On January 2nd we were one year old, our real work at the Orphanage having started on January 2nd, 1926, when our first three little orphans came to us, poorly clad, dirty, underweight, and unhappy. Now our number is 16—but if you could see them now you could not imagine them as the same ones that arrived a year ago. Their cheeks have filled out, and their bright, shiny eyes peep from behind red, rosy cheeks.

Our school work started on January 17th, 1926. The children were very eager to attend school, and are progressing wonderfully in all their work. We closed school in June for the summer holidays. Br. and Sr. Miller left us in June, leaving Mrs. Moore and me to carry on the work. We were fortunate in being able to have Helper Jim from Bethel with us part of the summer. With his help we canned 300 cans of fish, dried about 1,200, and salted a quantity of salmon. The girls also canned berries and put up jellies for the winter. The buildings (our home and the Orphanage) were given a coat of paint, and walks were laid out, leading from the river (Hallelujah Avenue) to the buildings.

Br. Gapp visited us, and in August we had the General Mission Conference here. We had a blessed time. All the missionaries and their families were here. We were all wonderfully helped by Br. Gapp's visit.

In September Br. Martin came, and is staying with us during the winter months. School started about the middle of September, with Br. Martin teaching in the afternoons, and I in the mornings. The work has been going along finely, and the children seem happy and cheerful. They seem so eager to learn and to read English.

Each child is assigned to his or her work for a week. On each Monday morning changes are made. Each child is responsible for the making and care of his or her bed, and we have toothbrush drill twice daily.

Their food consists chiefly of fish and reindeer meat, bread, milk and cereals. Frozen fish is a great delicacy. Also raw salted fish-heads are served for breakfast as an appetiser. There are not many fancy dishes given, but they seem to thrive, nevertheless. The record sheets show a gradual increase in weight; one child has gained 23 lb. since March.

We aim to give them their native food as much as possible, but as clean as possible. It would be impossible to feed them on white man's food, as it is too expensive, and they are not used to it. Again, when they leave us they will have to eat native food, so it is wiser to keep them upon a diet of this kind.

Their native ice cream is wonderful!—made of tallow or lard mixed with berries and with nuts that they get by robbing the mice holes along the river bank. They eat large helpings of this.

We had a wonderful Christmas. We put on a pageant, "Peace," before an audience of a hundred or more natives. For some of the children this was their first appearance in public. Br. Pfohl, of Winston-Salem, presented us with a Balopticon lantern, and this was used to picture the Christmas story. This was the first time that they had seen such a

machine. According to them it was wonderful. These are our sentiments, too. We also used the Nativity poster sent from the South.

On Christmas Day we had a large tree in the children's dining-hall. The children had a wonderful time decorating the tree and room. The churches were very thoughtful and sent us boxes, so that we had enough gifts for each of the children. This was truly their first real Christmas. I wish you could have been here to share with us the pleasure of seeing them so happy.

Early Christmas morning we had a devotional service, telling them of our great gift—Jesus—and then the tree was stripped. If only you could have heard and seen their expressions of joy when receiving their gifts.

Since Christmas we have been going along happily with our daily tasks, singing and learning of Him Who loves us so dearly.

Br. Martin brought an Atwater-Kent radio with him, and during the winter we have been able to listen to sermons and music from the States. The children have enjoyed this immensely, and we feel that we are no more isolated from the rest of the world. You can scarcely realise what it really does mean to us.

Again we must thank our loving Father for His many blessings, and pray that we may ever be found faithful to the blessed work that He has given us to do. We need your prayers as well as your help to successfully carry on the work during the coming year. We are looking forward to seeing additional workers coming to this needy field.

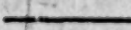
CHARLES AND FLORENCE MOORE.
AUGUSTUS B. MARTIN.



LABRADOR.



EXTRACTS FROM THE STATION REPORTS FOR THE YEAR 1925—26.



Makkovik.



HE time has come round again for us to report about the work here for another year. We do so with much gratitude to God, whose daily help and faithful care of us we have enjoyed throughout.

Weather Conditions.

The summer of 1925 was exceptionally warm and dry. The lack of moisture was harmful to the gardens. But our people secured their usual harvest from the sea, codfish being caught in normal quantities.

Winter set in unusually early. By the end of October we had quite two feet of snow on the ground, and each succeeding week brought more frost and snow. April also and May brought a great deal of snow, so that there were at last 8—10 feet of snow on the level ground. The little building at the back of the mission-house which serves as workshop and storehouse, has 10 feet of wall under the roof. By the end of the winter we could walk up that roof almost on the level! Nor was it soft snow either, but hard and well packed, so that there was no fear of one's sinking into it.

Fur-bearing animals, foxes above all, were plentiful last winter; but the hopes of the hunters and trappers were not always realized, because an unusual number of mice provided the foxes with sufficient food, and accordingly the bait in the traps had but little attraction for them. Still, everybody secured some pelts—a few of the men even a good number, and there was no actual want among them last winter.

Spring set in late this year. As late as the middle of May none of the brooks were running anywhere, and the land could be traversed by commatic till the beginning of June. At the end of June the bay was free from ice. But around the outside islands there was still a barrier of ice, which only broke up during the first days of July. On the 26th of June we shovelled away the last snow on the path leading to our little garden in the woods.

Pastoral Visits.

Pastoral work here has been carried on in the usual manner. During the summer we visit in turn the several islands where our people have their fishing-stations. There are six such places, at each of which from two to eight families belonging to our congregation try to get codfish, either with hook and line or—the better situated ones—also with cod-traps. The fishing season lasts from the beginning or middle of July to the end of September. Ragged Islands, 50 miles south of Makkovik, is the farthest away, and Makkovik Island, only 12 miles distant, the nearest. Usually we travel by motor-boat on Saturday to one of these islands, spend the whole of Sunday with our people there, holding two or three meetings, and return on Monday. It is of little use to visit them on week-days, as they are too busy during the day and too tired in the evening. Sometimes rough weather or high seas prevent us going or returning as planned, and one has to

be prepared to be detained at times at one or other of the islands for a couple of days. But these visits are much appreciated, and—apart from family worship, where such is kept—constitute the only spiritual uplift the people can get for months.

Much the same can be said of the visits we make in winter by commatic: they are valued. Although the men travel frequently for trading purposes, and thereby often have an opportunity of attending a meeting or spending a Sunday at the station, the women are mostly kept at home with the family and live a very monotonous life. It is only once or twice in winter, on special occasions, that the men will bring their wives or families along. Last Easter a good many came to join us. Beautiful weather made it possible for women and children to travel. At the usual lovefeast on Easter Monday 145 persons were present in church, the largest number we have ever seen here at one time. On Maundy Thursday four young persons, two single men and two single women, were confirmed, all of whom gave us good hope that they would lead a godly life.

The School.

The School has again been an important part of our work. Our "Harmony" brought us 13 children from the north: two from Hopedale, nine from Nain, and one each from Okak and Hebron. In addition to these, 14 children belonging to our own congregation came during the winter, and also nine day-scholars from families living at the station, making a total of 36 children. This gives full employment to the three teachers, as it not only means giving lessons, but also supervising and keeping them employed during their free time. The boys are then busy cutting wood or fetching water; the girls are washing up, or scrubbing, or sewing. Moreover, a lot of the mending of the children's clothes has to be done by the teachers, and some come to us so poorly attired that mending begins soon after their arrival. Very thankful indeed we are again and again for the presents kind friends send us every year for the school, to help out; and there are always a goodly number that need to be helped. Without this practical interest of our friends at home it would be impossible to board so many pupils, except at a much larger cost to the Mission.

The teachers have done their work in harmony with one another and with devotion, and the children have been happy generally. A special treat it was again for them when Father Christmas put in an appearance, and made everyone of them happy with some small present; for which again we have to thank the friends at home. Another happy day for them was May 31st, when we had a picnic at a place some four miles up the bay. The men in the village provided, free of cost, three

large commatics with dogs and drivers, and took the children and us across the ice—which was quite good still—to the place in question, where the sun had already melted the snow off the rocks. There we boiled our kettle and had luncheon. Afterwards games were played, and young and old fully enjoyed themselves.

Outside Visitors.

On August 19th Dr. Grenfell paid us a visit in his new little steamer "Strathcona II." He had not been at the station for the last twenty years or so. On September 29th Commander MacMillan called at the station in his motor-schooner on his way back from North Greenland. In the evening he showed a series of moving pictures, "The Old Homestead," in our large schoolroom to all the local residents, which were greatly enjoyed. Dr. Paddon visited here again in February. He found but little medical work to do, as the health of us all has been especially good throughout the year. We had also the pleasure of seeing our Superintendent, Br. Perrett, here for a short visit in February.

We close our report with hearts full of gratitude to the Lord, who has granted us health and grace to work for Him for another year, and to all our friends and helpers at home, who by their prayers and their gifts have supported us in our work.

B. LENZ.

Makkovik, July 10th, 1926.

Hopedale.

The first entry in our Station Diary for the year under review reads as follows: "July 3rd. Snow, hills white. Much drift ice in the bay." It is just a reminder that we are living in sub-arctic regions, subject at any time to frost, snow, and ice, and never sure of getting what might be termed real summer weather. Some people who are sweltering in the heat and gasping for a refreshing breeze, no doubt, think of us with envy, but there are always two ways of looking at a thing. We are glad that we have not to endure the excessive heat of the tropics, or even of some of the large cities, but when we have taken the trouble to stock our small gardens with young plants we do not feel very encouraged when the plants are covered with new snow. But even if we get what we term warm weather we cannot enjoy life out of doors, owing to the swarms of very bloodthirsty mosquitoes and sand-flies, which rob Labrador of all the pleasures of summer.

Visitors.

On July 7th we were surprised to see a motor schooner and a steamer coming in to the anchorage. These proved to be the ships of the MacMillan Arctic Expedition, bound for North

Greenland, and equipped with three airplanes, etc., for scientific work in the far north. During the few days they were with us we spent a most enjoyable time in their company. Our Eskimoes also benefited considerably through their visit, as many of the members of the Expedition took advantage of the opportunity to fit themselves out with skin clothes, skin boots, etc., which would not be so easy to obtain from the few Eskimoes living up in Smith Sound. The leader of the Expedition, Donald B. MacMillan, is an old friend who has visited our stations on several occasions, and who is thoroughly in sympathy with our work. We greatly appreciate his practical help, to say nothing of the very favourable way in which he commends our work in his books and in his public lectures in America. One of the members of the Expedition, Lieut. Com. McDonald, President of the "Zenith" Radio Corporation of Chicago, very kindly presented us with a four-valve Radio Set, which has since been a great source of enjoyment to us, and with which we have been able to listen-in to numerous broadcasting stations in Canada and the United States, to several English stations, and even to Hamburg, Germany. From 2LO we heard of the death of Queen Alexandra, the daily reports concerning the preparations for the funeral, and finally the account of the funeral procession and service in Westminster Abbey. Though we are out of communication with the outside world for months together, we can sit down at eight p.m. and hear Big Ben striking the midnight hour in London.

Mails, and the "Harmony."

On July 21st we received our first summer mail, the mail steamer bringing us a large and very welcome consignment of mail matter, the accumulation of months. Who would wonder at us or who would blame us for dropping all work at such a time and giving our attention to letter-reading? The postman does not pay us many visits during the year, but in Labrador we do appreciate his visits. Our difficulty is to grasp all the items of news—reading the letters through once is not sufficient; we have to re-read and discuss all before we get a proper idea of all that has happened in the home circle, among friends, and in the homeland during the year.

Two days after the arrival of the first mail our own ship, the "Harmony," came in, and of course we are always glad to see her. To the "Harmony" we look for the supply of our material wants, and it would be a revelation to many to stand by and see what an assortment of goods is unpacked from the boxes and bales which she brings us—provisions and stores of all kinds for at least a year, as well as the many and very varied things needed by our Eskimoes in their hunting and

fishing. We have to stock everything here, as we cannot run out to the various tradesfolk and purchase as we need, but have to depend on our own stock for repairs of buildings, boats, etc., etc., and also do most of the work ourselves.

During the summer we were visited by quite a number of tourists, some per mail steamer, others in their own yachts. Such visitors liven us up for a little while, and help to break the monotony of life in this isolated country. The shortness of our summer season will be understood when we state that already on October 29th the "Harmony" left us for St. John's and England. The mail steamers had said "good-bye" to us two or three weeks previously. The "Harmony" arrived here from the north on October 24th, bringing the homeward-bound passengers as well as 13 scholars for Mak-kovik school. These we care for while the ship is taking in her homeward cargo; and, as the work could not proceed very quickly owing to heavy snow-storms, our accommodation was taxed for a few days. The orders were for passengers to be on board early, as the ship would sail at 7 a.m. on the 29th, so we were astir early to ferry the passengers across, and carried no less than 22 passengers from the mission-house. No wonder we felt quiet after they had gone. Now we could settle down to our ordinary work, knowing there would be no more visits from the postman till the end of the following January.

The Autumn Exodus.

As soon as the ship has left us, our people begin to scatter to their various hunting and sealing posts. Very few spend the autumn with us, as they have better opportunities for trapping and hunting when isolated. North, south, and west their homes may be found, in the bays and on the islands, here a single family, there a couple of families, all trying to squeeze a living out of the desolate country. Happily the majority met with more success than is sometimes their lot, as foxes were more plentiful on the land, and seals more abundant in the sea, than is sometimes the case. Meanwhile the white blanket of snow has been spread over the land, the cold is more intense, and about the middle of December the sea freezes over. Motor-boats, punts, and kajaks are hauled ashore, and the indispensable dog team is called into requisition. All our Eskimoes try their utmost to be back at the mission-station for Christmas; it is the festival that appeals very strongly to them, a time of true rejoicing. It is not only that "Fader Karis-mas" pays us his annual visit, distributing toys, sweets, dolls, scrapbooks, etc. (a visit which, by the way, would be sorely missed if it should be omitted), but all must and do rejoice in the fact that "Christ Jesus came into the world" as a helpless babe. It seems to appeal to the Eskimo mind; it is a

truth they can understand, and right heartily—yes, and with the heart—they join in singing the Christmas hymns, and in glorying in the fact that “God so loved the world,” the Eskimoes included.

Church Festivals.

So we pass on to December 28th, the Children's Festival, to the Watchnight service and the entrance into the New Year. In Labrador we have no national holidays—all our holidays are Church festivals, and we make good use of them. Thus another festival, Epiphany, January 6th, comes round, and again we gather in the church to rejoice in the fact that even the heathen, “wise men from the east,” were permitted to visit the living Lord, and that *all* may become partakers of the blessings of His life and death.

Now we must think of our outlying members, mostly English-speaking people who live more or less permanently in the bays, and who are not as nomadic as the Eskimoes. Our dogs are harnessed and komatic loaded, and away we go. One box contains Father Christmas's presents for the settler children, and these we have to distribute as we go along. The days are short, the cold is intense, express speed with a dog team does not exceed four to five miles per hour, so we cannot make very long distances. Two or, at the most, three houses may be visited in one day; often it is a winter day's journey from one house to the next. At each house we make a halt for a cup of tea, a chat, and a short service. We have to hear the news and we have to impart the news, and take the opportunity to drop a word of encouragement wherever we can. We aim to visit all our scattered members twice during the winter and thus let them feel they are not forgotten.

The winter months comprise the school term for the Eskimo children; services are held in the church nearly every day; the various festivals peculiar to the Moravian Church are held during the winter, and so the time passes all too quickly. The Passion Week and Easter are here again already, and our people, Eskimoes and settlers, come flocking in for the occasion. For the missionary this is a very busy week, services being held in both English and Eskimo, and, enjoyable as these times are, one is really thankful when the closing service is held on Easter Monday evening. This year we had the assistance of Br. Harp, and right glad we were for the efficient help he was able to render.

Is it worth while?

Some might ask the questions, “Is the work in Labrador worth while? Is the expense of the Labrador Mission justified?” We dare to answer “Yes” to both questions. We are convinced that a winter spent on the Coast would convince anyone that the work is necessary, and that it is carried on

with the greatest economy. Without the care of the Mission the Eskimo race would undoubtedly quickly degenerate and would probably soon disappear, just as other small nations and tribes have been overcome by civilisation. We consider it necessary for the material and spiritual good of the Eskimoes that we continue among them, ministering to them in their own language for their spiritual benefit, and protecting them as far as lies in our power from unscrupulous men who would seek their own advantage at the Eskimoes' expense. We rejoice in the fact that we have some bright Christians among them who are living witnesses to the power of the gospel.

Station Repairs.

The winter under review is noted for the vast quantities of snow that fell. The thermometer did not register as much cold as we have known, but all our people say they never saw such huge snow-drifts as this year. Many drifts will probably not thaw out during the summer. Wintry weather, though not very severe, lasted till about the end of May, and we were not able to do much outside work before then. We were anxious to see better weather, as we wished to put a new roof on our mission-house, and it was not encouraging to begin before the weather changed. The prospect of having a roofless house during heavy gales and snowstorms was not cheering. However, when we were able to open up the roof we were pleased to find that necessary repairs were not as extensive as we had feared. Some parts were very bad, so that we had to take out a good many rotten boards, but a completely new roof would have meant much more labour and expense. With willing, efficient native help we got through the work very well, and now judge that our roof will not cause much trouble for the next thirty or forty years, beyond needing a coat of paint now and again.

A sad Occurrence.

We regret to have to record a very sad occurrence in one of our Eskimo families in June. The family concerned was living on an island about fifteen miles from Hopedale, their nearest neighbours being on the mainland about three miles away. On the evening of June 11th the man returned from an unsuccessful hunt, and during the evening suggested to his wife that he should kill the baby. Of course she did not consent, but in the night he went out and shot some of the dogs, "for fear," he said, "we shall all be eaten when we are dead." He made a murderous attack on his wife and eleven-years-old son, wounding them both badly on the head with the stock of his rifle, which they tried to wrest from him, and breaking his wife's arm as well. Seeing he was bent on

murdering them all (wife, boy, and two-years-old and five-months-old girls), the wife reached for a knife and stabbed him, shooting him after he had fallen to the floor. The case is now (end of July) in the hands of the police, the woman having been committed to stand her trial at St. John's in October.*

Thus we close another ship's year with mingled feelings of joy and sorrow, but confident of the fact that God is with us and is blessing our work. May His Spirit guide us and His presence accompany us throughout our pilgrimage.

W. W. PERRETT.

[* The woman was acquitted.—ED.]

Nain.

With gratitude to God, Whose gracious help has brought us thus far, we are to-day reviewing the last twelve months of work here at Nain. Last summer things looked by no means pleasant in our congregation. Though the dissatisfaction that prevailed was more particularly directed against the Store, it naturally had a bad effect on the whole life of the congregation. There is no need to repeat what has been amply stated in previous letters; suffice it to say that disloyalty to the Mission-store was widespread, although many of the Eskimoes and all the Settlers remained faithful. The disloyalty was centred in a former native helper, who had been deposed from office because of immorality. Although heavily in debt to our Store, this man had clearly shown his intention of disregarding his debts and trading with outsiders, so that our storekeeper had been obliged to take legal action against him. The first result of this was an increased bitterness against the Store and the Mission as a whole. However, as winter came on most of the people seemed to begin to see the error of their ways, and even one of the worst agitators against the Store, the son of the afore-mentioned ex-native-helper, came to ask forgiveness for his violent words and actions. Of course, this was readily granted. We were only too thankful to see that the back of the disloyal feeling was broken.

Improved Congregation Life.

This improvement in the relations of the people to the Store showed its good results in the whole life of the congregation. Not that all that was bad had been entirely eliminated, but the good had gained the upper hand again. An increase in the desire for spiritual blessings was noticeable, evidencing itself in the confirmation of seven persons, while in the previous year there had been none. It may be necessary to call attention

to the fact that coming forward for confirmation and attendance at confirmation classes requires rather more determination nowadays than it did in days gone by, when the majority of the Eskimoes spent all the winter living at the station. Nowadays most of them are very keen on making as much of the trapping season as possible. Therefore the majority spend the winter away from the station, either at their sealing places on the outer islands, where the seals netted or shot in the fall form a strong attraction for foxes, or they move (some even with their families) to the interior, living more after the fashion of their forefathers in snow-houses or tents at the upper end of river-valleys, hunting caribou on the high plateaux of the mainland, where also foxes may be shot or trapped fairly often. Candidates for communion have to sacrifice a great part of this hunting period, so as to be able to attend the confirmation classes. One of those confirmed is a young man who in past years had often caused us much concern through his very immoral life. In December he shot himself through the hand while away from home attending to his fox-traps. At the time there was no possibility for him to reach the station and receive proper treatment. So his hand, being treated anyhow, got rather bad, and he was in severe pain for weeks. No doubt God spoke to him, and we believe that he did not shut his ears to the voice of divine mercy. About a fortnight after the accident he was brought here, and while his hand received attention daily for some weeks he freely opened his heart, showing deep sorrow for his evil ways. Later on he asked for confirmation, which request we granted, in the hope that through the grace of God a change was being wrought in him. We hope and pray that this may be so indeed. This young man, being more intelligent than most, would be very useful, should his conversion prove to be real and not merely a passing emotion. Suitable native helpers are very hard to find, more particularly such as possess mental capability. The brightest of our native helpers, Abia Green, has unfortunately become totally blind. We still have a faint hope that the eye specialist who comes yearly to St. Anthony (Dr. Grenfell's hospital in Northern Newfoundland) may be able to operate upon one of his eyes, and thereby give the poor man a certain amount of sight. Still, even this seems very doubtful, so that in all probability this man will be practically useless for his calling as a native helper. There were only two helpers left, viz., Michael Atsertatajok, an elderly, well-tried and faithful man, and Martin Martin, who is still young and lacking in experience. After much prayerful consideration we decided upon installing a new helper in the person of Ewald Dan. On Easter Monday he was solemnly received into his new calling. May our Lord fill him with His Holy Spirit and make him a blessing in our congregation.

The New Church.

Much willingness was shown in the work of completing the new church after Easter. During four weeks all the men put in all their available time, in laying the floor of the church and school-room. The saw-mill turned out the boards as quickly as they could be put down, this itself proving a great boon to us once again. Much time was spent in puttying the inside ceiling boards, which had come from St. John's in a very faulty condition. When four weeks had gone by the majority of the men were obliged to go off and earn their living by hunting, etc.; but as all of them were most-eager to see the church finished, it was decided that some of the men should remain here to carry the work to completion, but that they were to receive wages, which all promised to pay as soon as they could. As some contributions were forthcoming at once, we did not hesitate to promise to make such a loan as would be necessary to complete the work. The greater amount was available in such moneys as the church fund (*not* building fund), the rest we raised out of our own means, being anxious ourselves to see the work completed. So far, about one-fourth of the total outlay has been refunded, and we hope that after fishing is over the rest will be nearly paid off. In the last days of June the work was finished. For this we are exceedingly grateful. All was done without a single accident—not a small matter considering the many willing but untrained helpers. When the roof and the outside walls of the church were painted, our two houses—the missionary's and the store-keeper's dwellings—were also painted, and now, with these three decked out with shining red roofs and stone-green walls, the station looks quite presentable again, and one could almost forget that there had been a fire which had destroyed it all.

Collections.

The outward signs of increased spiritual life in a community are not abundant, but there is one in evidence which we must not fail to mention, viz., the collections. Mission collections have reached an unprecedented height, amounting to \$132.12 (£27 10s. 6d.), of which sum \$15.95 (£3 6s. 5½d.) represents small contributions of the Mite Association. Church collections also were well up to the mark, totalling \$51.41 (£10 14s. 2½d.) in cash and kind. Certainly the good fur-catch of last winter has something to do with these figures, and yet the year 1921-22, while remarkable for the unequalled number of furs obtained by our people, is also the most conspicuous during the last decade for the small amount of gifts to the kingdom of God. So we cannot be wrong in accepting the good results of all the collections as a token of the increased willingness to give, to render thanks to the Giver of all good. And we on our part are grateful to the Lord for this encouragement in the work.

Sealing and Trapping.

Our Heavenly Father has amply provided again for the bodily wants of our flock during the last twelve months. Seals were obtained in large numbers last autumn, especially at the sealing-place at Ungardlek, which belongs to our Store. As mentioned already, foxes also were plentiful, so that even the less capable trappers were successful in securing a few pelts. Those who were living inland had no lack of food either, though the caribou were not plentiful. In fact, recalling the events of the past year, one might be tempted to think that Labrador was a country abounding in game and fish. Yet the years are many when one may travel for days without seeing a living creature, and all may seem a deserted wilderness, devoid of any means of existence. So much more reason is there for gratitude to Him Who once again has fed and clothed our people for a whole year.

Severe Weather Conditions.

The past winter was exceptional for the large amount of snow which fell until late in the spring. Blizzards were very common during the whole of the cold season, making trapping and hunting more difficult and, at times, even dangerous. One of our Eskimo hunters who had gone inland trapping foxes had an exceptionally hard time. While hunting alone one day he was overtaken by a snow-storm and failed to reach the snow-house where he and his companions were encamped. Straying away more and more during the night he finally gave up looking for the camp, but, discovering a water course, he began following it downwards, knowing that it must needs lead him finally to one of the bays which he could recognize. But the way before him was very long; he had no food whatever; he was only clad for the hunt and not for sleeping out; in fact, he did not even have seal-skin boots, but only deer-skin mocassins, with one thin pair of socks inside. And the weather was exceptionally cold just at the time. The snow-storm developed into a blinding blizzard, raging for three days unabated. But on he must go or die where he was. So for six long, bitterly cold days, with the thermometer at 30 R., or more ($=67^{\circ}$ of frost), he struggled on eastwards, spending the nights where he could find some shelter near some bushes or under a snowbank. Unfortunately he got his feet wet when walking along on the river ice, at a place where the water had flowed out on top of the ice. Soon his feet got badly frozen. But by this time he had reached the mouth of the river, and knew that he was now only about twelve miles from the home of some settlers. Yet the last stretch was the hardest of all; the long fast had diminished his strength; his feet were of no use to him any longer; and so, crawling along on hands and

knees, he finally reached the door of the kind-hearted settler. There all was done for him that could be done, and at once a kamutik (sledge) was dispatched to Nain to get help. It took several weeks for the poor fellow to recover; his feet took a great deal longer, and finally all his toes and a little more had to be amputated. But now he is beginning to walk again, and his smiling face reveals his gratitude to God for having kept him through all the fierce trial.

Providential Escapes.

There were quite a number of very striking instances when the Lord in His mercy held His almighty hands over the lives of our people. A young settler slipped on the hard snow while pointing his rifle at a partridge. Falling over his snow-shoes the muzzle of the rifle caught on his attigek (jacket), the gun went off and the bullet struck him just below the hip-bone, but passed through the flesh only. So he could walk back to the station and receive immediate attention. Two Eskimo boys had crossed overland in trying to reach the trading-post at Voisey's Bay about the time when the new ice was forming in the bays. To get to the houses they still had to cross from three to four miles of young ice. Ignorant of the fact that the ice had only begun to form that very morning, i.e., six or seven hours' previously to their going on to it, they went forward, walking carefully but constantly breaking through with their toes. When at last they reached the other shore they had become fully aware of what an almost impossible thing they had attempted. On reaching the shore they both went down on their knees and thanked God with tears in their eyes for what was nothing less than a miracle. These are only two instances out of quite a number of occurrences in which divine protection has been afforded our people in a very striking manner.

Health Conditions.

Much reason for gratitude we find also in recalling the gracious way in which our Lord has helped us through in all the sickness which has afflicted our congregation during the past twelve months. There have been two very general epidemics of influenza of a very lingering type, from which but few persons have escaped entirely, yet all, even those who were advanced in years, recovered. Far worse, however, have been a number of cases of typhoid, occurring in succession from the autumn until now. In all, twenty cases have come to our knowledge which were clearly typhoid. In many instances the illness was greatly prolonged owing to the after-effects. Remembering the usual high mortality in typhoid, and seeing that so far out of twenty only one case ended fatally, and this only in the case of a person who was brought in from an outlying place in a dying condition, we feel that

there is abundant reason for gratitude. We have exercised all possible care, and have restricted the visits to and from other stations as far as possible. We are glad, and thankful, that the disease has so far been confined to Nain, although there have been a few who did not comply with our wishes and might well have spread it elsewhere. The fear that the disease would spread more rapidly as the warm weather came on, has happily proved groundless. But there is still one person down with it, and while there is one more might follow. God grant that the end of the visitation may be near. These typhoid patients all need careful feeding; the sick-foods which we received last summer have been very useful indeed, but these, as well as our own resources, are exhausted, and by the time the "Harmony" arrives we shall be short of everything.

There is no need to state specially that the typhoid cases, as well as the accidents, have occasioned not only more work than usual, but also greater expense, especially on Poor relief account. The blind man with a large family has also been a heavy burden in that respect, and we hope and pray that He who has sent us such exceptional calls for help may also provide us with the necessary means to continue to minister to the afflicted, and may raise up true Samaritans who are willing to defray the expense incurred in such work.

In our mission family we have been kept free from serious illness throughout the year. The Lord has supplied us with the needed strength day by day, and preserved us in unity of spirit. For this precious gift we feel particularly grateful, for it is so essential to successful work. May He continue to bless us, and increasingly make us channels of blessing to our settlers and Eskimoes.

P. HETTASCH.

Hebron.

Nothing of very great importance has taken place here during the past year. The greater part of the Diary is taken up with remarks regarding the weather, which, as usual at this station, was wet and stormy in the extreme. Storms and high seas prevailed throughout the later months of the year 1925. This had a detrimental effect upon the hunting and sealing efforts of the people. Several motor-boats, too, and a number of fishing nets were lost, and one man alone lost no less than 300 seals (which he had left lying on the beach), owing to the high seas which broke upon the seashore before he could get them away to his home or the Store. A goodly number of foxes were caught by the people, but, in spite of this, the people for the most part remained poor—partly owing to the heavy debts they had contracted in the Store, partly because of

their wasteful habits. The ordinary ship's biscuits, which they formerly used to eat almost exclusively, are not good enough for them to-day—they think they must have boxes of sweet biscuits instead! The motor-boats, too, which they use nowadays are expensive luxuries—oil and “parts” cost so much money.

Intense Cold.

After New Year intense cold set in. Thus, early in January the thermometer frequently registered from 52 to 56 degrees of frost. There was by that time already plenty of snow on the ground, and sledges began to be brought into use. Foxes were again plentiful. During the months of February and March large quantities of snow fell, and the cold was very severe, reaching about 68 degrees of frost; besides which there were several severe windstorms. [Hebron is noted for its storms, and is called, we believe, “stormy corner.”—ED.]

On Palm Sunday six adults and two children were baptised—all of the former being originally inhabitants of Killinek—and on the same day one man was confirmed in whose heart the Spirit of God had evidently been working for some time.

April brought with it large quantities of fresh snow, and at one time nearly twenty feet of soft, loose snow was measured in front of the mission-house!

Spiritual Life of the People.

Spiritually, the life of the congregation would seem to have been at a low ebb, notwithstanding the fact that the services in the church were well attended. Nor have the people been willing to contribute liberally to the local church and the Foreign Mission collections, although they had a particularly good year outwardly. No less than 500 foxskins in all were brought to the Store or taken elsewhere for sale, and good prices were realised.

The total membership of the congregation, including those living at a distance, amounted at the end of June, 1926, when the so-called “Ship's Year” closed, to 236.

S. WALDMANN.

WEST INDIES (Eastern Province.)

REPORT FOR 1926.



Y regret is that the Chairman's Report of necessity lacks a close and personal knowledge of the work that has been carried on by the various Island Conferences, as no visitation of the Province, as a whole, has been undertaken by any member of the Board during

the year. And why not? Take a map and note carefully the scattered position of the various Island Conferences from Santo Domingo to Tobago, note the mileage from each of the nine Islands to the other, and remember that they are under the administration of one Provincial Board! Then take into consideration the steamer connection, the large outlay for travelling expenses, and the weeks, perhaps even months, needed in undertaking such a visitation by a member of the Board, who is already burdened with the responsibility of a congregation claiming close and continued attention! Under such conditions, together with a depleted treasury, can you wonder that official visitations are few and far between? This is deeply regretted not only by the Provincial Board, but also by the individual Island Conferences. It would indeed be a great blessing in the more efficient working of the Province, and the unifying of the Island Conferences, if ways and means could be found for an annual, or even biennial, visitation by a member of the Board. The scattered position of the Conferences, the character of the work as pertains to each Island, and the large membership, demand some more unifying control.

The Workers.

The personnel of the Staff in the Eastern West India Province has undergone a few changes during the year. Foremost among these changes has been the retirement from active service of Br. and Sr. Paul Bartels, two tried and faithful servants in the Mission Field. Their departure to the homeland was regretted by their colleagues, and the retirement of Br. Bartels was especially regretted by his colleagues on the Board. For 29 years he had held the confidence of Provincial Synod as Secretary of the Board. These years, enriched by his keen and ready insight into financial matters, and by a devoted spirit towards the work of our Church in the Province, gave to him just that experience which has proved so valuable to him as a member of the Directing Board.

His vacancy was filled in September, when Br. William Allen was duly elected to the office of Secretary by the ordained ministers in service.

After Br. Bartels' departure from Cedarhall, Br. Moreton was placed in temporary charge of the congregation.

On December 31st Br. and Sr. Asboe severed their connection with our Church, in order to enter the Episcopal Church of America.

Over against these losses we are able to report the addition to our ranks of two recruits from the Mission College in Bristol, viz., The Brn. Theodore Bartels and Peter M. Gubi. As the year closes Br. Bartels is found stationed at Friedens-

berg, Saint Croix, and Br. Gubi at Spring Gardens, Antigua, as Assistant to Br. A. B. Hutton. I am led to take this opportunity, on behalf of the members of the Provincial Board, to express our deep sense of appreciation of the willing and ready assistance given us by the British Mission Board in supplying our depleted ranks during the year. It has really been a case of "ask, and ye shall receive."

One other cheering event was that, as the year was closing, we were able to welcome back to our staff of workers Br. and Sr. H. Lloyd, after their much-needed and well-earned furlough.

It is with thankfulness that we are able to report that the health of our workers, with one exception, has been good on the whole. The one exception is Br. Emanuel George, of Greenbay, Antigua. He has been laid by with a serious illness since the middle of the year. As I write I am, however, glad to report that he is improving slowly and gaining strength.

The hand of death has removed three faithful servants from our ranks. Two of these, Sr. George and Br. Bailey, were in active service. The third was Sr. Niebert, who, since her husband's death in 1895, has been residing at Spring Gardens in Antigua. Although for 31 years she has been on the retired list, these years have nevertheless been spent in devoted, active service for the Master and His Church. She has been a real "Mother in Israel" amongst the members of the Spring Gardens congregation, and in a most unselfish way she has given of her best in the interests of Christ's Church, which lay so near to her heart.

The Island Reports.

From the Reports sent in to the Board we cull the following important features of the work in each Island Conference.

Santo Domingo.—The possibilities of the work are great in this Republic, but "the labourers are few," and the means at our disposal scanty. There are six large estates from which we draw our membership, and on which there are thousands of English-speaking labourers. San Pedro and La Romana are the two centres of activity in connection with our Church. Br. Penn, who worked single-handed throughout the year, writes: "The work in this country must be considered, for some time yet, as a Home Mission—the migrating state of living precludes the idea of establishing, for some time, a strongly supported work." We commend this Mission to the practical and prayerful support of all interested in Mission work.

St. Thomas and St. John (St. Jan).—These two Islands are worked by one Conference. In St. Thomas there is nothing of outstanding importance to record. We are, however, thankful to have marked, throughout the year, the loyalty and devotion of many to Christ and His Church, a feature that has been most encouraging to the Brethren in charge of the work. One disappointing characteristic of the work has been the growing laxity amongst the young men and women towards the observance of the Lord's Day. This tendency has been encouraged by the example of those in the higher walks of life.

The work of our Church in St. John (St. Jan), under the pastorate of Br. Colin Williams, has made steady progress, and proved a blessing to many a careless soul.

St. Croix.—Br. Wm. Allen reports steady work accomplished, although our people have been hampered by scarcity in material things, owing to the low price and shortness of the sugar crop.

St. Kitts.—Br. Julian writes hopefully. He says: "In things generally, and along the business-life of the Island, there has been a scarcity in the circulation of money, due, mainly, to the low price of sugar and cotton, our two staple products. We, therefore, must greatly appreciate and commend the members of our several congregations in their loyalty displayed in things financial. They not only met their obligation in the matter of Island quota of Congregation Cash, but special efforts which had to be undertaken were faced in a great spirit of zeal, faithfulness and sacrifice, and were carried through to a successful issue, to the joy of all concerned."

Antigua.—From a financial standpoint the Island has experienced greater difficulty in fighting hard times during the year and finding the necessary cash to carry on the work. With reference to this Br. Hutton writes: "In outward matters 1926 will not be reckoned one of the best in most of our congregations. Finances have, in many cases, shown a decline. Only two congregations (Spring Gardens and Lebanon) have raised the allotted quota of Congregation Cash. Several congregations have hardly been able to meet the running expenses of their Church buildings." On the other hand, the work, amid many difficulties and disappointments, has been faithfully and steadily carried on throughout the year, enabling Br. Hutton to report an increase of 40 in Communicant membership.

He further writes: "An account of our work in Antigua would not be quite complete without mention of the Teachers' Training College. This branch of our work does not directly affect large numbers, but contributes something of its own to

the influence of our Moravian work throughout the Leeward Islands. In the midst of universal cries of economic depression in our community, the College in 1926 increased both in numbers and in revenue. The numbers in such an institution are sure to fluctuate, but at present there is, and there continues to be, an upward tendency."

Barbados.—Br. Oehler writes in a hopeful strain of the work done at all four stations. The financial difficulties that confront and continually embarrass the workers in Antigua and St. Kitts are not found in Barbados. The reports from the stations are cheering, both as regards Church activities and also the work accomplished in the 11 Day Schools.

Trinidad.—The work at Rosehill, Port of Spain, has continued to show signs of life under the steady, watchful care of Br. H. E. Schouten. Opposition on the part of many sects, the temptations of city life, and the attractions of sport and amusements on the Lord's Day, are not conducive to the spirit of true Church membership; the minister, however faithful he may be, finds himself labouring against a prevailing spirit of indifference.

At St. Barb's the heart of the work has proved disappointing under the care of Br. Kelso, whose incompetency to hold and consolidate the congregation led the Provincial Board to inform him that it would not be able to employ him in the Province after January 31st, 1927.

Our head teacher at Gloster Lodge School continues to do excellent work.

Tobago.—Br. Trowell's report of Montgomery is most cheering, and gives evidence of the active work of the Holy Spirit in many lives. Tobago, however, continues to feel the burden of financial depression. The blessing of having a reservoir and a regular supply of water, has laid on the people the extra burden of finding ready cash to pay the Water Tax.

From Moriah Br. Charles Schouten writes in a hopeful strain, although he has been faced with much careless living, and open attacks from the Seventh Day Adventists. From his report we gather that he has handled the situation with promptness and tact, and left the attacking sect with a mere handful of followers.

The nine Day Schools in the Island continue to do good work, as shown by the favourable reports given by the Inspector of Schools.

A Brief Summary.

That our Church in this Province has, under the guidance and blessing of God, accomplished much in these Islands in the past, cannot be doubted! That her doctrines and influence

are still important factors in the religious life of the people, and contribute a healthy and much-needed force in seeking to stem the ever-increasing Romeward tendency of the Anglo-Catholic body, cannot, nay, must not, ever be doubted.

And what about her (our Church's) future? A few lines of a hymn (slightly altered) are to the point:

“ Though lowly here her lot may be,
High work she has to do;
In faith and trust to follow Him
Whose lot was lowly too.

“ To duty firm, to conscience true,
However tried and pressed,
In God's clear sight high work she'll do,
If she but do her best.”

And to these lines I add two from Faber's Hymn:

“ To doubt would be disloyalty,
To falter would be sin.”

Thank God, the past year bears the hall-mark of the Master's presence and blessing, assuring us that the steady, faithful work of His servants, against odds, has not been in vain in Him.

There can be no doubt that we are up against financial difficulties, such as the need of thorough repairs to Mission houses in Antigua and St. Kitts, and the School buildings in Tobago. How to meet these and other absolute necessities is a problem that darkens the future for the Provincial Board.

Whilst facing these financial burdens in the spirit of hopeful trust, the Board and the Island authorities would gratefully welcome any practical interest shown in maintaining and carrying on the Master's work in this old and tried Mission Field of our Church. Brethren, pray for us!

Lest any readers of this report should be led to consider that we lay undue emphasis on financial problems, we invite them to come over and see the condition of many of the Mission houses and School buildings, and then turn their attention to the *BALANCE SHEET* of the Provincial Treasurer!

No, we are thankful to be able to record that, from Tobago in the south to Santo Domingo in the north, our Province is manned by a faithful band of workers, whose aim and purpose is always to cheerfully and trustfully follow the bidding of Him whose service is our joy.

J. E. WEISS,
Chairman of the Governing Board.



WEST INDIES (Jamaica).

REPORT FOR THE YEAR 1926.

JAMAICA is known as the Land of Perpetual Spring, which carries with it to some extent the idea of monotony; and this is of necessity a characteristic of the reports which are each year prepared on the state and progress of the work which we, as a Church, carry on in this Colony.

It would be far more interesting, if it were possible, to tell of universal awakening, and large accessions; of journeys into the interior, and the discovery of tribes which have not yet been touched by the gospel. Unfortunately these things do not exist, and we must be satisfied to state things as they are. The work is slow and somewhat tedious; but progress is being made. The congregational, as well as such confidential reports as have been submitted, strike a more cheerful tone than has been the case for some years; and several of the congregations report gains.

We live in a land that is subject to great natural calamities, such as drought, floods, earthquakes and hurricanes. Any one of these brings destruction and material loss in its wake. We have suffered to a considerable extent from the first of these visitations, especially in the western part of the Island, where most of our congregation are to be found; but on the other hand, while terrible hurricanes have swept the Caribbean Sea from East to West, we have been mercifully preserved. Our dependency, the Turks and Caicos Islands, met the full force of the storm and suffered materially. Several of our congregations came to their help, and the Government of Jamaica made very considerable grants, and sent artisans to help in the erection of buildings.

Synod.

Turning now to those things which more nearly affect ourselves, perhaps the most important event for the whole Province was the Synod, which was held in Kingston in March. Our synod meets once in two years and once in three years, and usually lasts three full days. All the congregations are entitled to lay representation; but only those delegates who represent congregations with a membership of 200 or more, and which have fulfilled their financial obligations, are entitled to vote on financial questions and in elections. The number of delegates thus qualified is increasing slowly. Two public meetings are held in connection with synod. The first is the opening service, at which the synod sermon is preached; the second, the Annual Meeting of the Provincial Missionary

Society. The Rev. W. J. Driver preached the sermon, and the chair was taken at the missionary meeting by W. Baggot Gray, Esq., a prominent solicitor of the city.

A very considerable amount of valuable work was performed, and a large and representative inter-synodal committee was appointed to consider the questions of lay representation, annual synods, and ministerial support. The latter is really the burning question; and in the opinion of the writer the congregations have hardly advanced as rapidly as they might. If a century and a half ago, when money was scarcer and represented greater value, English Free Churchmen were thought capable of paying "3d. a week and a shilling a quarter," surely it is not too much to expect of our people in these days.

Ministerial Supply.

The question of ministerial supply is one which may be denominated a hardy annual. This year our hearts have been cheered by the arrival of recruits. Rev. C. F. Smith and Rev. Cyril Edwards arrived towards the end of September direct from England. On the 30th August Rev. G. R. and Mrs. Heath arrived in Jamaica, and at once proceeded to Bethlehem to fill a temporary vacancy in the College for Women Teachers which is there. Mr. and Mrs. Heath are old and experienced missionaries; and had hoped to have returned to their late sphere of activity in Nicaragua on the Mosquito Coast; but a medical certificate was refused. Mosquito's loss is Jamaica's gain. At the end of the year we had three theological candidates in preparation for the ministry. One of these was in residence at the Jamaica College, where he is preparing for his matriculation at the University of London—which examination can be taken locally. The other two are at present supporting themselves by teaching. One expects to matriculate in April and the other to take his intermediate examination in Arts in July. I would very much like these two candidates to attend together the Jamaica College. They would be companions, and would mutually help and stimulate each other. I am sure that if the need were known two members of the Church in the Home Provinces could be found who would each guarantee £100 for three years, to see these two men through college. £75 is required for tuition and fees, and £25 as a personal allowance. This is my final effort, in the twentieth year of my presidency, to solve the question of a national ministry. I believe that, if supported, it will prove a successful solution. In the meantime the candidates are in full communion with the Kingston congregation, and take a prominent part in its activities.

Home Mission Work.

Our Home Mission work continues to engage our earnest attention, but cannot be prosecuted as it ought, owing to lack

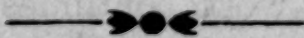
of funds. This work is very necessary. Not only is it a means of carrying the gospel to those who otherwise would not hear it, but it enables us to keep in touch with our members who seek fresh fields to cultivate, at considerable distances from their former homes, ultimately settling down into permanent residence in the new districts. There is some talk of overlapping, and it is understood that the Mission Board of one of the larger Churches at work in Jamaica has suggested the calling into existence of a Commission, consisting of representatives of all the recognized denominations at present working in this field, to consider the subject. The question will scarcely affect us or our work. In almost every instance we were the first in the field, and usually can claim many years priority. If we only had the means whereby to prosecute this work more vigorously, it would vastly tend towards the strengthening and consolidation of the work of the Province generally. And further, there are still opportunities for the commencement of new work. With reference to Foreign Missions, the Provincial Missionary Society made a grant toward the work of the Church in East Africa, and (under protest) pays the pensions of retired missionaries in our midst. Our annual gifts to the Leper Home in Jerusalem are increasing.

" Brethren! Pray for Us! "

It is said that William Carey, on the eve of his departure to India, on the occasion of his farewell meeting said: " Brethren, I am going down into the mine. I go to the depths and darkness most willingly; but remember that you hold the ropes! " And so we would say to the brethren and sisters of the Home Provinces! Yours are the ropes of prayer and sympathy, and, as the need is presented, of money too! I sometimes wonder whether these annual reports are read. Our good friends, the editors of our Church papers, see to it that they are printed. I had the temerity to hope last year that somehow our need of an evangelist for a three months' visit would be supplied. Probably the request failed to catch the eye. May I specially request Christian Endeavour Societies to see that this report is read. Possibly some one will thus hear of the need of our students, and be led to supply it.

In closing I desire to put on record our sense of gratitude for the continued interest which the Mission Board still manifests in our work and progress, and for the interest of all those, whether in England or America, who in any way, however small, have during the past year expressed affection for and interest in our work in Jamaica. Please, continue to pray for Jamaica workers and Jamaica work, by name.

JON. REINKE, *President.*



UNYAMWEZI.

REPORT FOR THE YEAR 1926.

IF we refer to the figure of Church Members in the statistics attached, and compare it with the figure of last year, we observe that we have this year again made progress numerically, the increase in baptized persons amounting to 276. We have not been spared trying experiences, either; but we hope we have made at least some little headway. If we consider the limited staff of workers, the inadequacy of our strength to deal with the manifold duties in this vast field (and these are constantly on the increase), and if we further remember our own shortcomings, we cannot but feel profoundly grateful to our Heavenly Father for His blessing and for the growth He has again given this year in the work entrusted to our care. We thank Him, too, for the trying experiences and the disappointments, which also had a message for us.

Urambo was visited once only in the course of the year, as has been the case latterly owing to lack of time. Br. S. H. Ibsen accompanied me; and he also went with me to Tabora and Usoke on that tour, in May and June, and later on, in September, to Kitunda, in order to become acquainted with these stations, as he is appointed to take over the duties of the Superintendent when, in 1927, I go home on furlough.

On June 25th there was a baptismal service, at which thirteen adults and two children were baptized. One of the candidates was a clerk to the chieftainess, the daughter of the famous Mirambo. This clerk had already been in the baptismal class in 1916 at Usoke, when war interrupted our missionary activities. Now, exactly ten years later, he came and saw his long-cherished hope realized. His wife was baptized together with himself and two nephews, two bright little fellows who are his adopted children.

Two years ago Kiwete, the chieftainess, was present at a similar service. This time she did not attend, although she was at home. She visited us on a few occasions, but she did not enter the church. Her Mohammedan friends and advisers had probably instructed her that such action would make her "unclean." Be that as it may: she visited us; and that she came at all showed us that she had overcome her fears of last year, which were caused, as will perhaps be remembered, by the prediction of her wise men, in consequence of the interment in our burial-ground at the mission-station of triplets born to a Christian couple there, that she would die within a

year. The year had passed and nothing had happened. One might have expected that such an experience would have opened her eyes to the senselessness of this and similar predictions; but, far from it: her wise men will have had an explanation ready for her, *e.g.*, the effect of a sacrifice offered at the time of danger last year. Although her attitude appeared to be much the same as in previous years, I believe it is coming true what was stated in my report of 1924, *viz.*, that her friendship will lessen as soon as she sees that her hopes as regards material gains through the Mission are not realised.

The attendance at the schools, especially at the two out-stations, was far from satisfactory. The catechumens' and "hearers'" classes were almost empty. Although the state of the congregation appeared to be fairly good, one could not help noticing that we are losing ground. Some of the helpers seemed to believe that this was due to the influence of the "vaswezi," who are powerful at present, the chieftainess, Kiwete, being by virtue of her position the head of this society. I am inclined to call it a secret society, in so far as but little is known of it to the outsider, native and European alike, apart from the dances, the peculiar ornamental dressing-up of its members for these dances, and that they dance themselves into a trance, in which state they are believed to be possessed by and to have communication with spirits called "maswezi." The peculiar ornamental dressing-up appears of course only to the outsider peculiar and ornamental; we may rest assured, however, that every bead and every shell, as well as every strip of skin, etc., has its purpose, and that it is believed to convey a certain power to the wearer. It would lead too far to go into further details here, which really fall outside the frame of a Report. Suffice it to say that this society, with its alleged power over evil spirits, of which there are believed to be multitudes, and the obscurity in which its most intimate practices are enveloped, exercises a great influence over the native mind, as it is fitted to keep the ordinary ignorant and superstitious man in awe. This society is quite unknown about Sikonge, Ipole and Kitunda, although there exist various other but less powerful societies here of a kindred nature. It is widespread in Urambo and also about Usoke, having come with the Vatussi from Uha and Ruanda. It is by its very nature antagonistic to Christianity and the spreading of Christian ideas. Apparently it is gaining ground; and we have felt inclined to put the decrease in the number of catechumens and inquirers down to that circumstance.

Later on I learned that this counter-influence was not the sole cause of our losing ground. Towards the end of the year I had news from Urambo to the effect that Yohanes Malima, who is in charge of the work, had neglected his duties sadly by spending most of his time working for the chieftainess. He

had not seen the catechumens since July, and he threatened the assistant teachers working under him with severe punishments, if they betrayed him. After some hesitation, at least two of them took courage and reported the state of affairs to me. I was grieved at this news, but not very much surprised. I have repeatedly had occasion to point out in my Reports that our converts, including our helpers, are still children in the imitation of Christ, and that they cannot as yet work independently for any length of time. They still require the loving and at the same time firm hand of the missionary to guide them and to back them up. Yohanes was, and still is, placed in a most difficult position, as, indeed, the helpers are everywhere where there is no missionary resident. He knew that the chieftainess would not, as it were, leave any stone unturned to harm him and the Christian community in his charge, if he refused to comply with her demands, as she has no real understanding of what mission work means, and that he is responsible to the missionary authorities respecting his work. To avoid any trouble in that respect he complied with her request, but soon found himself in a most awkward position, and experienced the truth of our Lord's words that no one can serve two masters. All this would not have happened had there been a missionary resident at Urambo. We have, however, no one to spare for that station; and, being uncertain when we shall be able to man it, we are by this incident induced very seriously to consider whether it is not our duty to close Urambo and concentrate our energies on those of our stations which are occupied, and which have well-populated surroundings that cannot be served with the Gospel at present because of the time and energy we have to expend on holding these distant places.

Usoke. During my visit in June, when accompanied by Mr. Ibsen, three children were christened. In November I was privileged to admit twenty-five adults to Church membership by baptism. Four adults, who were baptized in pre-war time, but had gone astray in those trying days which followed the interruption of our activities in 1916, were readmitted after having passed through a period of probation and observation. We hope that they will keep straight, and that they will henceforth prove worthy of their Christian name.

It is stated by the resident missionaries that the state of the congregation has been more gratifying this year than was the case in previous years. Serious quarrels due to transgression of the Seventh Commandment were comparatively few. The keeping of that commandment is still a very difficult task for the majority of our converts; and family life still leaves much to be desired. The services were as a rule well attended.

The out-station of *Nsogolo* had to be closed, at least for the time being, because the people living in that area did not show the interest that was expected. It was the headman of the area who called us. He was removed as superfluous a few years ago. With his going interest slackened visibly. Bantu social life is built up on the clan system; the clan rather than the individual is the unit. It therefore follows that members of the clan act as their head desires, without any hesitation or without any consideration on their part. It thus often happens that a whole family asks for baptism soon after the recognised head of their clan, or family, has made a move. That therein lies a danger as to the right acceptance of Christianity is obvious. The clan system exists, however, and forms a vital part of the social life in Bantu Africa with which we have to reckon. This fact is now being generally recognised, I am glad to say. We will in the majority of cases have to work from the group in order to reach the individual with respect to the deepening of Christianity in the hearts of our converts. We do well to bear this in mind. It explains to some extent the many failures amongst individuals, and gives our pastoral endeavours a certain direction. This by the way!

Paulo, who was in charge of the work in *Nsogolo*, and had a trying time there, was removed to a place called *Tabora Ndogo*, situated to the west of the mission-station, on the *Vuyumbu* road, at a distance of some five miles. It is the settlement of the Galla people mentioned in the last Annual Report, who were removed by Government order from the *Ugalla* River on account of sleeping-sickness. Two years ago all was bush, infested with multitudes of tsetse fly, where now are villages and cultivated fields. *Tabora Ndogo* is thus virgin soil, and that really in a double sense of the word, in so far as the message of salvation in Christ Jesus had not yet reached these people in their distant homes on the banks of the *Ugalla* River. May the seed fall into fertile ground and bear fruit of eternal value. We must, however, be prepared to find that tares are being sown among the wheat. The Mohammedans live near, and will try to get a footing there. I noticed on the wayside, right in the middle of the new settlement, a new house, built in the fashion of native houses at *Tabora*. I asked who the owner was, and received the reply that he was a Swaheli trader. The word Swaheli is in *Unyamwezi* identical with the word Mohammedan. Mohammedan traders are as a rule propagandists of their religion; and this one will scarcely be an exception.

Vuyumbu, our oldest out-station in the *Usoke* area, is still in charge of its founder Stefano Kasele. He is neither particularly gifted nor trained for school work, but he exercises a wholesome influence on his surroundings, which is worth

something, and has remained faithful in his place in spite of many obstacles and disappointments. He was grateful to receive at last, after years of waiting, an assistant in Lotto Maya, formerly pupil teacher in Urambo, who will be put in charge of the school.

In *Kakola*, the other out-station, regular work was commenced. A faithful few, in co-operation with the helpers, have put up a school-church building and houses for the helpers. The situation of this out-station in the midst of a well-populated area is most favourable. May the work prove as successful as the situation is well-chosen.

The small hut put up in 1923 to serve as a dispensary had long been found too small. It was this year superseded by a three-roomed house kindly granted by Mission Board and built by Mr. Nielsen. It is a neat-looking little house. It was taken into use as soon as it was completed, and proved a great boon. Many diseases were treated by Miss Jensen in the course of the year. Cases of accidents and other illnesses, caused oftentimes by wrong treatment on the part of native medicine-men, were brought from the native court at the railway station of Usoke to be treated by her. Indians and Arabs living in the area around Usoke this year again came with their ailments to our sister. They have great confidence in the treatment carried out by missionaries, and are always ready to pay the costs of the help received. The Government medical officer in charge of the sleeping-sickness campaign often passed through Usoke on his tours, and was on various occasions of great help to our nurse. She saw 3,563 patients, carried out 10,474 treatments, and gave 1,678 injections.

The *Carpenters' Training School* at Usoke has now ten apprentices. This is the minimum number required by Government for the consideration on its part of applications for grants-in-aid held out to such industrial enterprises of Missions as comply with the stipulations laid down in the syllabuses for such enterprises. Fortunately these stipulations are not beyond our reach. It is unfortunate, however, that some of the boys who were apprenticed had only a scanty knowledge of the three "R's" when they entered the school. The instruction is to be given in the Swaheli language, with a minimum knowledge of English referring chiefly to the names of the tools. The boys speak Kinyamwezi among themselves, as the people do; and we missionaries use the same language in our intercourse with the people as well as in preaching and teaching. That this is so is rather unfortunate in this case; but it is no insurmountable obstacle; and Mr. Nielsen is most confident in that respect. To obtain the grant-in-aid means a good deal to us, inasmuch as it would reduce the annual expenditure. The first apprentices, who entered their third year of apprenticeship in November last, have progressed most

favourably and are taking a real interest in their occupation. The others are following in their footsteps. The present workshop was found too small for ten boys. An enlargement was therefore a necessity. The Honourable the Director of Education, who visited Usoke in November, 1925, and who speaks of our industrial enterprise under the leadership of Mr. Nielsen in terms of appreciation in his official Report, very kindly offered to help us with a subsidy up to 50 per cent. of the costs of the enlargement. The matter was submitted to and sanctioned by Mission Board, on condition that we obtained the specified Government subsidy. This was granted on condition that the proposed alterations were completed before the close of the Governmental financial year, *i.e.*, March 31st. Such negotiations require time; and the rains had already started before we had got so far that building operations could begin. The alterations involve the erection of two minor buildings to make up for the room lost by the conversion of the kitchen belonging to the dwelling-house of the Nielsens into a workshop. It is difficult to build in the rainy season, partly because of the heavy downpours, and partly on account of the scarcity of labour, as almost everybody is busy in the fields. We hope that Mr. Nielsen will succeed in completing the work in time, as the time at his disposal is really very short. He is hopeful himself.

A number of trees were again felled last dry season and sawn into planks. The first major orders were received and carried out.

The building that has been used as a workshop up to the present time will become a school-house again, for which purpose it was originally built. School has been kept in the church of late years. It is most inconvenient and unpractical to have to teach three classes in one room; and the missionary in charge of the school will no doubt feel it a great convenience to have a separate room for each class.

Tabora was visited twice in the course of the year. On both occasions Holy Communion was celebrated; but there were no baptisms this year. About thirty catechumens are under instruction, and these will be ready for baptism in 1927, provided they are still in Tabora. The majority of them being soldiers and wives of soldiers, it is quite possible that some of them, if not all, will be transferred to some other place in this territory. There are, however, Protestant Missions at work now in most of these places. The classes for instruction are not so regularly attended as at our rural stations. Almost all who attend are either soldiers or employees, who, on account of their employment, are often prevented from attending the classes and sometimes the Sunday services as well.

The main purpose of our Tabora mission-station is for it to be a place of gathering and resort for the many Christians and adherents of Missions who find their way to this centre in the middle of Tanganyika Territory in pursuance of employment. The following list of participants at a Communion service held on November 7th illustrates to some extent the value of this station in that respect.

<i>Church Membership.</i>	<i>Men.</i>	<i>Women.</i>	<i>Total.</i>
Moravian Mission, Tabora ...	20	12	32
Moravian Mission, Unyamwezi	5	4	9
Moravian Mission, Nyasa ...	14	6	20
Africa Inland Mission, Usukuma	10	2	12
Church of Scotland, Iringa ...	11	9	20
Church of Scotland, Nyasaland	2	—	2
Livingstonia Mission ...	—	2	2
Lutheran Mission, Moshi ...	2	2	4
Berlin Mission, Dar-es-salaam	1	1	2
	—	—	—
	65	38	103
	—	—	—

Many of these are soldiers in the King's African Rifles, others are Government employees; and some are domestic servants. Next year most of them will probably not be there; their work will have taken them to other places. But others will have come, also needing our spiritual care.

The soldiers still have their little chapel in the lines, built by themselves under the guidance of Sergeant Paul James Zombe, who was baptized in Tabora in 1921. He is at present the spiritual leader of the fervent little Christian community in uniform, and instructs, in co-operation with our evangelist Isai Maganga, those catechumens who are his fellow-soldiers. They have a meeting once daily in their chapel when the day's work is done, and usually hold a service on the Sunday afternoon too, whereas they attend the Sunday morning service at the mission.

A heretical teacher caused for a time some disturbance among the Christians living in Tabora. He is from Rhodesia, and there made his first acquaintance with Christianity and became baptized. Since then he has travelled far and wide. He has been to Capetown and other towns in South Africa, and has probably there imbibed sectarian ideas which are said to be quite common in those places. He is employed as a clerk in the Government service in Tabora. He tells those who will listen to him that the Scriptures are not to be understood literally; Jesus did not actually raise anyone from the dead; it is permissible for a man to marry up to fourteen wives; and more sayings of that kind. He calls his Church, of which he is so far the sole member, "The last Church of God and His

Christ." He has approached some of the chiefs in the vicinity of Tabora for permission to build a place of worship in their countries, but has been refused. The disturbance caused by him was chiefly among adherents and unstable Christians. His teachings were, however, too new and too strange, so that those who had been disturbed turned to their teachers and the older Christians for advice. Those who were better informed and more deeply grounded did not take him seriously. One once told him, after he had tried to convert him, that he had better abandon the wearing of clothes like civilised people and dress himself in a goat's skin in the manner of his ancestors, because his teachings very much resembled their beliefs and had nothing to do with Christianity. That such people would find their way to Tabora also has long been anticipated; and the converts have from time to time on suitable occasions been warned to beware of them. I have had no news of him since last I was in Tabora, and hope that instead of trying to lead the flock astray he will finally try to get back to it himself.

Our evangelist stationed in Tabora has since November been giving religious instruction to a number of boys in the Government Central School. At the Education Conference held at Dar-es-salaam in October, 1925, the Director of Education invited the Missions to give instruction of this description to their adherents who were in attendance at Government schools. This invitation was repeated in a circular letter in September last. The last passage of that letter is interesting enough to be quoted in full. It runs as follows: "It is satisfactory to know that several Missions have responded to this invitation and religious instruction is now regularly given in a number of Government schools, and I take this opportunity of acknowledging this evidence of the will to co-operate. In renewing my invitation, extended at the conference, I venture to hope that a further extension of the arrangement may be looked for in the future." The boys at the Central School in Tabora are all sons of chiefs in the Provinces of Tabora, Muanza and Kigoma who some day will become chiefs themselves. It is thus not unimportant to be given an opportunity to sow the seed of the Gospel in the hearts of these young people. We have no adherents among the boys, as all chiefs in the areas of our activities are Mohammedans. This is probably due to the influence of the potent chief of Unyan-yembe, who is a convinced Mohammedan and to whom the rest are related either directly or by marriage. The Africa Inland Mission have a few converts among the pupils; and it was arranged in November last, when in Tabora I met one of the missionaries of that Society, that we should step in, as they themselves were too far away. Since then Isai Maganga has been giving an hour's instruction once a week, just as the

Roman Catholics do for their adherents, and a Mohammedan teacher for confessors of Islam. Isai had fifteen boys in his class when the year closed. Only a few are baptized. We shall perhaps not see any immediate results of this instruction; but we believe that it will not be given in vain if carried out in the right spirit and with prayer.

Sikonge. Three times we were privileged to witness adult baptisms in Ngulu. The first of these took place at Sikonge in January, on which occasion twenty-seven adults and five children were baptized. The second baptism was at the out-station of Kipanga, in February. It was the first baptism at that place, where work was started about three years ago. The eighteen adults and six children who were baptized are therefore the first-fruits of the place. In December we had a baptism in Mivono. The baptismal service was held at the first of the two places, although the candidates belonged to both. The service was preceded by the dedication of their new little church, which they had just finished.

Respecting mutual help, which comes so hard to most of our people, I will just give one instance. A woman who was baptized in January last here at Sikonge and was at the time married to a heathen, became a widow some time after. According to native custom she was to be passed on to one of her late husband's brothers or nearest relative. She refused, however, to be dealt with in that way, as she has the right to, although very few women make use of this right, for various reasons. In consequence of her refusal she was turned out of the hut in which she had lived together with her late husband, and thus became homeless, as no relatives of hers were living near. Fellow-Christians provided accommodation for her until the hut was completed which the congregation built for her. She is now, together with another woman, who has been deserted by her husband, earning what she needs for clothing and other necessities of life by cooking the food for the boys in the Teachers' Training School which was started here in November.

We had disappointments and drawbacks in connection with transgressions of the Seventh Commandment, and on account of the consumption of intoxicating native beverages.

In the Report of 1924 it was recorded how sadly Elisa Kagusa abused his position as helper in charge of Kitunda. He was removed and transferred to Sikonge, it being my desire to give him a chance to repent. He did the work given him in the day-school; but he did it reluctantly, and did not mix with his fellow-teachers as one would have expected. In January it became known that he was not living a chaste life, and that he was practising witchcraft. Whether he really believed in it himself or not is hard to say. He probably played upon the

superstitious notions of the old heathen for the purpose of getting money. Even if this was the case, his guilt is not lessened thereby. His offence was of such a nature that he could not remain a Church member. After the lapse of about seven months he applied for readmission. His request was duly considered by the elders of the congregation. They recommended that he be readmitted on probation, and pointed out that he might be lost entirely if his application was refused. Their view delighted me, as it showed that our endeavours to explain to them what Church discipline really means have not been in vain.

Ipole. It is reported from Ipole that the Sunday services at the station, including the meetings during the week, were fairly well attended. There was not so much drunkenness in the village as in other years. The people brewed beer, but they were careful about the drinking of it. Order in the village might have been better, had we had better elders. It should, however, be remembered that (in late years) the best men have been sent to the out-stations as helpers. The people living at the station are apt to expect the missionary to tell them everything. That this is so is possibly due to mistakes made by ourselves in the past. At the out-stations it is different. Family life is of great importance, as a sound development of the native Church depends upon it. It is far from what it should be. It is indeed hard to say anything about it, in so far as it does not exist in the sense of the word as we understand it. The tribal, or clan, life has taken its place. There is much good in this mode of life, but there is also much which has to be recast. The children have no real home. When they have reached the age of four or five years they are not any more allowed to sleep in the same hut as their parents, and are sent away to any grand-mother or aged relative. The result is that the parents have no real control over their children. It will take a long time to change the present conditions, which are deeply rooted in tradition and custom. The people are being encouraged to build better houses, containing more rooms, with a view to giving their children a separate compartment within the same house. We are longing for an increase in the holding of family worship by our converts; but, before we shall see our wishes realised, the mode of family life must first be changed. The whole outlook on life must undergo a complete change.

Twice during the year baptisms were held at Ipole. There were also baptisms at some of the out-stations. In Iswangala, where work was started in 1924, the first little flock was baptized. In Milala, situated between the out-stations of Kininga and Ifumbe, new work was begun. The helper Abel, of Kininga, had done pioneering work in that area by occasional preaching. No school work is connected with this new

undertaking, owing to the scarcity of teachers. It is thus a purely evangelistic enterprise, conducted by Lukas Masomalo, formerly in charge of the out-station of Iwensato I. In Ifumbe, the out-station founded previous to Milala, work is progressing favourably.

One of the helpers was transferred to the main station, as he needed to be under supervision for a while; he is doing well. Another teacher and evangelist, Simon Maganga by name, who was one of the older teachers, had to be dismissed because of his sinful life.

Br. Ibsen says, in surveying the spiritual life of his charges, that the truth has not yet taken that place in their lives which it ought to occupy. There is still too much backbiting and defamation among them. They are often more afraid of telling the truth than they are of telling lies. It is a depressing fact, and makes work so difficult. I agree with him that it is so, and that not only in Ipole but in all our congregations in Unyamwezi. Although this phenomenon can be explained, psychologically, by looking back into the past, and by reviewing their social life, the fact remains that, generally speaking, the spiritual life of our converts is as described. It is there only in bud, so to speak, not yet fully developed. There are exceptions, laudable exceptions; and, although they are rare, we cannot be grateful enough for the faithful few who are found in every one of our Christian communities in Unyamwezi.

Miss Larsen writes that dispensary and day-school occupy her time fully in the forenoon. A dispensary boy who was engaged in February has done well and is a great help. In reviewing the last year's work in a new place she comes to the satisfying conclusion that the confidence of the people has been gained. Also the infants have again this year received their proper share of attention. How great has been the success, or how little, it is hard to say, as it is always difficult to make the people carry out advice given them. Miss Larsen concludes her report on the dispensary work by saying that, in spite of difficulties, nursing is here, as in Europe, a wonderful kind of work, serving others in the service of Christ, if one does not look for easy work and immediate results.

Statistics.

New cases	...	...	...	...	1,393
Attendances	...	...	...	...	5,969
Intramuscular injections	...	...	...	...	307
Intravenous injections	...	...	...	...	53
Payments received (fees)	Shs.	101	Cts.	97	

Kitunda was visited in September by Mr. Ibsen and myself. It was rather later than usual this year, on account of the Conference held at Sikonge in August. In consequence

of this delay, many of the men were absent from home in search of money required for tax and clothing for themselves and their families. Money is still very scarce in Kiwere. The first days of our stay there were spent, as on previous occasions, in endeavouring to obtain an insight into the state of the congregation and the work in general.

The out-stations were visited. We spent a day at each, inspecting the schools and interviewing "hearers" and catechumens. Special meetings were held with the Christians. At Ipembe we had to exclude Nikodemo Mandanja from Church membership because of gross misconduct of which details cannot be given in this Report. Both of us received the impression that he will find no rest until he has come back again to the flock. At Chadodwa a man named Paulo Mudaki wanted us to consent to his divorcing his wife, because his mother disliked her. We endeavoured that day, and again at Kitunda, to explain to him the meaning and sacredness of the Christian marriage, and that a son should certainly be obedient to his mother in accordance with the Fifth Commandment. His obedience should not, however, be a blind obedience, when the wish of a heathen parent was at variance with the teachings of Christ. His mother was a heathen still and could, as such, not be expected to understand the Christian conception of matrimony. His duty was to try to explain to her in a gentle way why he could not comply with her wishes in this one respect. He was thus placed before the alternative of either following his mother and her views or of remaining faithful to his wife and his religion. He was obviously sorely afraid of his mother and her curse, which he knew would follow a refusal of her wish. It was thus no great surprise to us to learn, some time after we had returned from our visit to Kiwere, that he had divorced his wife. This case shows how much it sometimes costs in Unyamwezi to be a disciple of Christ. Here as everywhere else not everyone who is a Christian by name is willing to pay the cost when put to the test. On returning to Kitunda from our tour to the out-stations I wrote in my notebook: "Matyazyo is a real native village, with Yakobo Mengo as headman. Cheerfulness seems to reign, mixed with perhaps a little superficiality. The old place of Ipembe reminds one of past glory; the new place, right in the middle of the bush, to which the majority are moving (the fields of the first place being exhausted) gives one the impression of isolation. There is something sleepy about Chadodwa. Mkombwe is the out-station that looks most promising at present."

Church members and catechumens of Kitunda built a new church last dry season. All services and meetings had been held in the school building since the war, as their church was destroyed by fire towards the end of 1916, presumably by an

influential and fanatic Mohammedan. Their new church is native-built throughout. It is more roomy than the new church at Sikonge, although not so lofty and not quite so stately. What makes it valuable is that it is built by the natives themselves without the supervision of the missionary. It has been built, like that at Sikonge and as all the small churches at the out-stations, without any financial aid from the Mission. On September 26th it was dedicated to the worship of God. A numerous congregation was present at the dedication, in so far as both Christians and adherents had come in from the out-stations on account of the day. The dedication was followed by a jubilee service. Twenty years had passed since Br. Stern founded Kitunda; and the seed then sown had, like the mustard seed in the parable, grown and become a tree, whereof the Communion service in the afternoon of that memorable day bore witness, at which 150 were present as participants, and 50 as spectators, the latter being those baptized in the forenoon. Our thoughts were directed to the past, in remembrance of those faithful messengers of the good tidings of redemption through our Saviour Jesus Christ who, under many privations and with great patience, had been the first to proclaim this message in word and deed in Kiwere. The seed sown by them has grown; and, although not every branch has developed so as to bear fruit, the tree is there and will remain as long as it is rooted in the right soil and is drawing its strength from God through Christ. The jubilee service found a befitting conclusion in the baptism of 50 adults and a number of children. The 26th of September was thus a remarkable day, and we trust that it was also a day of lasting blessing. Early the following morning we met in the church, together with all the Christians from Kitunda and its out-stations, for a meeting of thanksgiving which was conducted by Br. Ibsen, who at the beginning of the service was introduced to the congregation by the undersigned as their missionary, in so far as the work in Kiwere was now to be placed in his charge which up to that time had been superintended by me from Sikonge. He remains resident at Ipole. This meeting was at the same time a farewell meeting. The people who had come in from the out-stations departed directly after the meeting, and we soon began to make ready for our return to Ipole and Sikonge. It was with sorrowful hearts that we saw them part, and many of them felt similarly as regards our departure. We are fortunate in having such comparatively faithful helpers in Kiwere as we have. They have a real support in Yohanes Kipamila, the first-fruits of Unyamwezi, who is in charge of Kitunda and has also the supervision of the out-stations. He cannot visit these places, as he is partly paralysed. He carries his cross as a true disciple of Christ, and exercises a wholesome influence over his charges.

These are Reuben, Job and Jacob, who are all doing good work according to their ability. Experience makes one cautious, however. They are exposed to temptations of which most of us have but a vague idea, and are often placed in positions which are extremely difficult. We have seen some fall of whom we least expected it. They know their position, their inadequate training, and how easily they are overcome in times of temptation; and they are therefore sincerely longing for a missionary to help them. We considered most earnestly on this occasion again whether we were doing the right thing in adding more to the already numerous flock of baptized members, or whether it was not our duty to wait until we are able to man this station. *When* that will be we do not know. We decided, after renewed consideration and prayer, to risk it. We hope we did right.

The above passage concludes the report on the stations. I would just like to add here that the Sunday-school classes in existence at the three main stations are progressing favourably though slowly. Much more could be said about the work as it is carried on at the several stations. In many cases a more detailed report would only have been a repetition of what has already been written on former occasions. A year, although rich in single events, is but a short period if we think of the growth of the spiritual life on the whole. Our converts are beginners still, and very far from maturity. The word "convert" is derived from the Latin verb *convertere*, which means to turn round. They have turned away from the old ways which they followed, and have turned their faces towards the new goal, which is Christlikeness. The goal is very far distant still, and is not infrequently lost sight of when the past tempts the wanderer who has only got a short distance away from the turning point. However, he will reach it, provided he is given the assistance he requires in order to keep on the right road. To give him this assistance must be our main concern.

On December 23rd we had the pleasure of welcoming Br. E. N. Pedersen. He arrived just in time to celebrate Christmas with us at Sikonge. Our staff has thus been increased by one. It is, however, only apparently an increase, in so far as one of the staff is going on furlough in April, and on his return others will be going. It should also be remembered that a young missionary's first duty is to learn the language and the ways of the people. We are thus not yet in a position to man any one of the vacant stations, although the staff counts one more at the close of the year than it did at the beginning of it.

A course of instruction was given at Sikonge from 19th July to 11th August for the older helpers, who are engaged chiefly in evangelisation and Church work. The last course of instruction held for them had shown that "*multum, non multa*" should be the guiding motive in the choice of subjects. In consequence of this experience a few subjects only were chosen, the principal one being to provide the helpers with such a practical knowledge of the New Testament as is suited for their requirements in connection with the work in which they engage.

The most important event of the year for us missionaries was no doubt the Missionary Conference held at Sikonge from the 12th to 14th of August. It was generally felt that an exchange of views and experiences such as had been gained in the early years of the work would be of great value. It was furthermore thought that such a Conference would strengthen our fellowship in the service of Christ. We were not disappointed in this respect. We returned to our daily work, with its joys and worries, refreshed in soul and body, and with hearts full of gratitude to our Heavenly Master, whose presence we had felt throughout the sessions and discussions and during the hours of intercourse and fellowship. To report in detail about the proceedings of the Conference would lead too far. Suffice it to say that the seriousness of the situation, in view of the limited staff of workers, the very limited efficiency of the majority of our native helpers, and the ever-growing bodies of baptized members, with constantly increasing responsibilities on our part, became very real to us during our deliberations. On going through the minutes of the Conference I find that, of the topics discussed, none is of such general and far-reaching importance as the question of how to make provision for teachers, and how to lift the native woman up to a higher level of social standing. The Conference closed on Sunday, August 15th, with a Communion service in the church and afterwards with a prayer-meeting in the missionary circle. The helpers who, with the exception of two, had remained at Sikonge after the course of instruction, for the sake of being consulted in matters pertaining to the native Church, were present at the Communion service together with as many of their wives as had accompanied their husbands to Sikonge.

In my last report it was mentioned that an Education Conference was held in Dar-es-salaam in October, 1925, which was convened by His Excellency the Governor for the purpose of co-operation between Government and Missions in matters of secular education. Although secular education is primarily a Government concern, and with us not *the* means to the end, but simply one means out of many, it is a most valuable means, if rightly used, especially now when by the

Government great stress is being laid on moral education through religious instruction. Our schools are at present far from what they should be, owing to the insufficiently trained native teachers. In January last fourteen of our teachers (pupil teachers) attended a course of instruction for village school teachers at the Government Central School at Tabora. It lasted a fortnight. They heard chiefly lectures much of which was beyond their comprehension. The lectures were, nevertheless, not held in vain. Our people who attended found much that we have tried to impress upon them as essential confirmed. It was at first thought that these courses of instruction were to be repeated at certain intervals. This idea was abandoned, however, as it was found that practical instruction would be more helpful to them than mere lectures; and we were invited to send our teachers two at a time, to spend a few weeks at the said Central School for the purpose of witnessing actual teaching. We were very grateful for this help. Unfortunately we could not follow up the invitation during the past year; but we have already made arrangements whereby we hope to be able to do so in the new year.

The curriculum for our village schools was revised and broadened with a few new subjects. The revised curriculum was introduced in the schools in the areas of Sikonge, Ipole and Usoke, which schools are, to a certain extent at least, under direct supervision by missionaries.

A Teachers' Training School was started at Sikonge in November with ten boys and a native teacher in charge. We have so far been waiting in vain for an educationalist to train an efficient staff of workers. The pressing need of teachers was discussed at our Conference in August; and it was finally decided to establish a Boarding School at Sikonge for eight to ten boys who shall have a two-years' course of instruction under a special native teacher, with as much European supervision as possible. The matter was considered so pressing that, in spite of the lack of suitable accommodation, it was decided to start without further delay, and to make temporary arrangements for the coming rainy season. The school, which is to be on the lines of a small model village, will be built next dry season.


The establishment of this school is not regarded as a permanent measure; it is a temporary arrangement only. The teachers trained at the school will at best become second-grade teachers only. We need better trained teachers, however. Great changes are taking place as regards the education policy in Africa. Generally speaking, these are based on very sound principles. We cannot exempt ourselves from falling in with them, if we desire to retain the place we now hold. At present we are handicapped, for the reasons repeatedly men-

tioned in this Report, and cannot in any way attain to the requirements of Government. The standard put up is in some instances, perhaps, rather high for the present, yet not too high, if something lasting is to be effected. We might congratulate ourselves—and that not only in view of our schools but also (and chiefly) with respect to our mission work in general—if we were able to attain to the standards set up. We cannot, however; and we shall be pushed aside, if within a few years our deplorable lack of native teachers is not remedied. We are greatly concerned about this matter, for it means much to us, and on an early solution of it the future of Unyamwezi depends. It is thus for Unyamwezi a question of “to be or not to be.” We need many things urgently, but most urgently of all we need an educationalist. We ask again on this occasion: Shall we once more be disappointed? Or, as I would rather put it: Is Unyamwezi to be disappointed? We cannot believe that our friends and supporters would like to see this field, with its open doors and manifold possibilities for extension, shrink to one-half or less of its present dimensions by the closing of two or more stations, nor would such an action be fair dealing with the many Christians living at and about those stations. They have a claim on us; and we are under certain very definite obligations towards them with respect to their spiritual welfare. On the other hand, it is no good our throwing dust in our own eyes as regards the present situation. We cannot go on any longer as we have been doing these last few years, unless the whole work is to suffer severely. Thousands in our immediate neighbourhood cannot be served with the Gospel because so much time and energy have to be spent on the far-away stations. “Africa must be won for Christ by Africans.” We often hear and read that sentence. It is certainly so. Every experienced missionary will admit that even the best of us will never be able to understand the African as the African can; but those Africans who are to be soul winners among their fellow-countrymen must be fitted for their work by a thorough education. Our immediate need is therefore a training institution with an educationalist in charge. We keep on reminding our Lord in our prayers of our needs. We thank our friends most heartily for their support in the past, also in that respect, and ask them to continue remembering us and the work entrusted to our care before the Throne of Grace. At the same time, let us remember that prayer without deeds is of little value. The shoulder has to be put to the wheel. Our appeal to all our friends across the seas, which coincides with the desire of our Mission Board, is to help us to find an educationalist to fill our most urgent need. N. H. GAARDE,

Moravian Mission, Sikonge.

Superintendent.

March, 1927.



STATISTICS, UNYAMWEZI, DECEMBER 31ST, 1926.

STATIONS	Missionaries						Native Helpers	CHRISTIANS						HEARERS AND CATECHUMENS			DAY-SCHOOLS					SUNDAY-SCHOOLS							
	Ministerial (Ordained)	Medical	Industrial	Miss Wives	Nurses	Total		Men	Wm.	ADULTS		CHILDREN		Total	Male	Fem-	Total	Total connected with the Mission	Schools	Native Pl. Teach. or Monitors	SCHOLARS			Teachers	SCHOLARS		Total		
												Boys	Girls								Boys	Girls	Boys		Girls	Total			
(1) <i>Urambo</i> , with 2 Out-stations							3	54	42	4	11	5	4	9	120	3	5	69	13	82									
(2) <i>Usoke</i> , with 3 Out-stations			1	1	1	3	4	67	45	5	11	47	39	86	214	3	5	71	29	100	1	20	8	28					
(3) <i>Tabora</i>							1	53	20	10	8	44	20	64	155														
(4) <i>Sikonge</i> , with 4 Out-stations	2	1		2		5	6	86	100	27	35	79	74	153	401	5	6	230	144	374	1	7	7	14					
(5) <i>Ipole</i> , with 9 Out-stations	1			1	1	3	10	144	133	45	34	160	131	291	647	9	9	199	156	355	1	14	19	33					
(6) <i>Kitunda</i> , with 4 Out-stations							6	147	195	43	47	136	130	266	698	5	6	87	38	125									
	3	1	1	4	2	11	30*	551	535	134	146	471	398	869	2235	25	31*	656	380	1036	3	41	34	75					

REMARKS—(1) Of the 1086 baptized adults, 1031 are communicants. (2)* The helpers, i.e., evangelists, engage, with the exception of 2, also in teaching in the Day-schools; the number of teachers (monitors), amounts thus to 28+31=59

UNYAMWEZI

ANNUAL REPORT OF MEDICAL WORK AT SIKONGE—YEAR ENDING DECEMBER 31st, 1926.

THE past year has not been remarkable for any big improvements or alterations in the hospital, although many improvements are badly needed. It has been rather a year of consolidation, with many minor improvements in equipment and routine. Reference has been made already in the quarterly reports to the few small additions made to the buildings, namely an open shelter and a place for bathing. Routine has also been improved greatly by the introduction of the ticket system, described in detail previously. One of the most pleasing features of the year's work was the training of Marko Lukala for work in Kiwere, though no report as to his work and conduct since his return has yet been received.

The year has been a busy one, with increases in both out-patients and in-patients. The out-patients have been more numerous than in any previous year, and similarly the in-patients, more than in 1925 and more than seven times the number of 1924, our first year here. This is a great increase, even allowing for the large number of sleeping-sickness patients.

There have been diagnosed and treated at Sikonge seventy fresh cases of sleeping-sickness during the past year. Several of these have come to Sikonge *via* Ipole, where Miss Larsen has given preliminary treatment with the hope of keeping the Ipole-Sikonge road, which is partially infested with "fly," as "clean" as possible. As far as one is able to judge without having made exhaustive investigations, it would seem that the epidemic is on the wane, at least in the area supplying our cases, and we trust that a very few years will see the end of it.

As usual, surgery involving major operations has not been a great feature of our work—not that there is little to do, but that the people simply do not yet appreciate how much relief it can bring to them. Even with minor ailments like abscesses they prefer to wait until they burst rather than have them opened and save days of pain. The many "industrial" accidents which fill the casualty wards at home are unknown here among a pastoral people in a district where the arrival of a motor-car is still an event.

We continue to impress on patients the necessity for expressing their thanks not only in words but by some material gift, but little progress has been made. In fact, this year the total receipts are a few shillings less than last year, though this is accounted for by the fewness of Indian patients, who can afford to pay much more than the natives. The average native shews very little gratitude, is apt to take everything for granted as being free, and sometimes even resents being asked to do a little work in return for help received.

The heavy rains of last year, coupled with poor or indifferent food-crops, caused a good deal of suffering from malaria among the natives, but apart from that and sleeping-sickness, we have been subject to no epidemics during the year. The mode of life of the people does not favour the occurrence of epidemics. Scattered villages consisting of a few houses are the rule, and although the sanitary conditions in the villages leave much to be desired, the ground is not so suitable for epidemics as in the large towns, where natives live huddled together in thousands.

As to the spiritual side of our work, we have carried on the talks to our patients, and tried by the aid of pictures to tell them the fundamental facts about God and His love to mankind through Jesus Christ, our Lord. To the great majority the story is utterly strange, and one often wonders what impression, if any, they carry back to their villages. Still, it is ours to sow the seed, and God Himself must give the increase.

We close another year with hearty thanks to all our kind friends at home for their prayerful interest in and gifts to the work, and with praise to our Lord, Who during yet another year has been faithful to His promise: "Lo, I am with you always."

Statistics.

Out-patients	...	...	...	...	1,190
Attendances	...	...	...	...	12,188
In-patients	...	...	...	...	181
New sleeping-sickness cases	...	...	...	...	70
Deaths in hospital (including 9 sleeping-sickness)	...	...	...	...	25
Therapeutic injections					
Intramuscular	...	...	...	...	83
Intravenous	...	...	...	...	513
Major operations	...	...	...	...	9
Gratuities (from natives)	Shgs.	236,	cents	83	
In hospital on December 31st	...	...	...	...	15

ARTHUR J. KEEVILL, M.B.

SIKONGE, January 4th, 1927.



LEPER HOME AT JERUSALEM

(An Institution of the Moravian Church.)

FIFTY-FIFTH REPORT, FOR THE YEAR 1926.

IT is sixty years since the house near the Jaffa Gate was opened as a Leper Home, and forty years since the building of the present Home was completed and the patients, the maimed, the halt, and the blind, moved into it in one of the most curious processions ever seen—even in Jerusalem. We have reached what seems to be another turning-point in the development of our work. There are non-resident patients.

During the greater part of the year Sr. Oggeline, the Matron, was in Europe, first on furlough, and then taking a special course of training. During her absence Sr. Bertha took her place besides carrying on her own duties. Another Sister had to be sent out to help while the staff was depleted by furloughs and sickness; so Sr. Ida returned to her former post, having had a course of training since she left.

Once more we thank all those who have helped in carrying on this branch of the Church's work as assistants of the Great Physician.

ARTHUR WARD,
Hon. Sec.

The Staff.

The staff at the end of 1926 consisted of the following:—

Matron: Sr. Oggeline (in Europe).

Assistants: Sr. Bertha, Matron's duties and outside work.

Sr. Ida, bandaging and general.

Sr. Anna, bandaging and general.

Sr. Gertrude, bandaging and general.

Sr. Johanna, kitchen department.

Chaplain: Pastor Farhud Kurban.

Doctor: Dr. Canaan.

Doctor's Report.

I beg to submit the following report on our work in the Leper Home during 1926:—

I.—Statistics.

	Male	Female
On December 31st, 1925, we had 27 patients	20	7
During the year 1926—		
We accepted 7	5	2
3 died	1	2
2 left the hospital without health certificates	2	—
3 left with health certificates	3	—
On December 31st, 1926, there were 26 ...	19	7
Of whom 23 are Mohammedans	16	7
2 are Christians	2	—
1 is a Jew	1	—
Of the 26 patients—13 have the nodular form;		
6 the nervous and		
5 the mixed form of leprosy.		
2 are not lepers.		

II.—Deaths.

Zenab (from Djbël, near Nablus) entered the hospital four times, the last time on May 17th, 1920. She died on November 22nd, 1926.

Zaki El-Kurdi entered the hospital twice, the last time in a dying condition on April 14th, 1926. He died the next day.

Fatmeh Hamdan (Solem) was admitted three times, the last time on November 26th, 1921, and she died on October 30th, 1926.

All these cases were in a very advanced stage, the disease having lasted for many years. No one of them was under treatment.

III.—Leaving the Hospital.

Of the two who left the hospital without being cured, one was a Jew, of Tiberias, and the other a Mohammedan. The first had much improved, and the nose became free from bacilli. The other had to be dismissed for very bad conduct.

IV.—The Cured Cases.

Three were dismissed as cured. All are Mohammedans.

Yakub Sbeh, who was mentioned in my last report as improving in every respect, and who showed no bacilli in the mucous of the nose, throat, and mouth since August 8th, 1924, was dismissed on January 26th, 1926. During all this time his blood remained negative for Wassermann. His general condition was excellent. Although I begged him to report from time to time, he came only once, on April 27th, 1926. The examination on this date was negative for the bacilli.

Ali Mahmud entered the hospital on November 27th, 1922, with very bad nodular leprosy. He was one of the most

difficult cases, as he was so weak that every sort of specific treatment, even if it was given very cautiously, resulted in very severe general and local reaction. I had to discontinue specific treatment, and begin with a prolonged course of tonics. Neo-salvarsan given intravenously was the drug which built him up. As soon as I had attained this result I went back to the specific treatment, which he now supported excellently. His condition improved quickly. The nodules disappeared, so that I could dismiss him, on May 22nd, 1926, as cured. On 16th January, 1924, his blood was for the last time positive for Wassermann, and since August 8th, 1924, it remained continually negative. No bacilli could be detected in the last two years.

Hadj Husen (Esawiyeh), who was mentioned on 18th January, 1923, as cured, left on August 17th, 1926, the asylum. During all this period he received continually the treatment. Husen showed a very interesting phenomenon, namely, that, although a cure took place, the already and completely destroyed nerves had not regenerated. A regeneration of lost functions can only then be expected when the destruction of the tissue is not complete and chronic. This patient had a chronic, badly healing ulcer on the plantar surface of the foot.

Every one of these three patients was given a certificate that he was not infectious. Such a certificate was signed and accepted by the Public Health Department (P.H.D.).

Hervont (Harand), an Armenian, about whom I reported in my last letter, January 8th, 1926, continued to improve. Blood, nose, throat remained clean. He is now working in a smith's shop and comes back every evening to the Home.

I never speak of any cure until the conditions laid down in my last letter, and mentioned in my paper (*see later*), are fulfilled. With our present state of scientific knowledge we are justified in speaking of a cure in such cases.

It would be, of course, the ideal to re-examine such persons at regular intervals. All our requests in this respect remain fruitless. I am writing to the authorities asking them to help me in this matter.

V—Treatment.

The treatment remained as in the last year. E.C.C.O. was given intramuscularly, Thymulsion intravenously, and Aiouni through the mouth. I laid special stress upon general tonic and strengthening medicine. Every patient who received specific drugs got at the same time subcutaneous injections of arsenic and strychnine.

Many firms have sent me new drugs for trial: The Sächsische Serum Fabrik sent a colloidal copper preparation; Riedel, a turpentine compound for intramuscular injections; still others want me to try Antilepros.

I have not used *Moogrol*, for reasons given in my last reports.

Of course only such chemicals will be used as have given, in the hands of some authorities, good results.

VI.—*The Lepra-Fever.*

Four of the patients had severe attacks of lepra-fever with extensive new eruptions. One of them was under treatment. The three others were advanced cases. The attacks were always severe and accompanied by boring pain which was only soothed by injections of morphia. All recovered from these attacks. The case that was under treatment recovered completely. The others suffer from after-effects, and the eruption continues to appear from time to time. This complication with the treated case teaches us that leprosy, which is a chronic disease, must be treated with great patience.

VII.—*Scientific Work.*

More scientific work has been done this year than in any other year. Blood examinations and the search for the bacilli have been done at regular intervals.

A detailed paper, "*Die Lepra in Palästina*," written by me, was sent for publication to the "*Archiv für Schiffs-und Tropenkrankheiten*." It was accepted and the proofs were corrected. A short article about Leprosy appeared in the "*Evangelisches Gemeindeblatt für Palästina*."

I gave a lecture for the members of the Academy of Medicine about our scientific research in Leprosy. The meeting took place in the Leper Home, and about 45 physicians were present.

Several Leprologists in Germany wrote to me asking me about our work, and enquired about the method of treatment followed in the Home. Very detailed answers were sent.

My Annual Reports for the years 1924 and 1925 were reprinted nearly *in toto* in the "Annual Report of the Senior Medical Officer, Jerusalem District."

I must mention the kindness of the P.H.D. Laboratory in examining all the material of our institution.

I am in continual touch with the different Antilepra Societies in America and in England.

Among our most distinguished visitors was Mr. Danner, the General Secretary of the American Mission to Lepers. He was deeply interested in the work, and gave in Jerusalem two lectures on "*Ridding the World of Leprosy*," commenting very favourably on the Home and the treatment given here. Mr. Danner promised to help us.

D. CANAAN.

Matron's Report

Sr. Bertha has been such an excellent correspondent that we have been able to give extracts from her letters in "Moravian Missions" almost every month while she was in charge of the Home. Her Annual Report consists chiefly of extracts from her diary covering the same ground. She concludes as follows: "And now it was time to prepare for our Christmas celebrations. One could do that with great joy. God had been very good to us this year. First of all He had given health and pleasure in the work, and things that seemed hard could be accepted likewise as coming from His hand, so that one had no need to worry over them, but could go one's way happy, trustful, and free from care. So we Sisters celebrated our Christmas round our own Christmas-tree with the servants and Harand, our Armenian boy, with thankful hearts."

THE ENDOWED BEDS.

Harrogate.—Ibrahim el Masri. All through the summer he was well, considering his age. Almost every day he went out into his garden. One may well call it his, for since 1912, when he came to us, it has been his hobby. I have never known another of our patients who took such pleasure in a garden. Formerly, as soon as he had reaped his crop, he used to prepare for the next spring; now he is glad if he can go and see that others have dug it up for him, and give directions about sowing. His chief crops are tobacco, onions, broad beans, and "humus," a kind of pea, which the people here pick while it is green, and eat parched. About ten years ago he planted some young pomegranate trees. Last year the best of his trees bore thirty pomegranates. Close by were three cauliflowers, some tomato-plants, and a pepper-bush, which yielded all through the summer its green pods, which he ate with every salad, or with bread. We Europeans could not do that, for a little piece, the size of a pea, burns like fire; but here even the little children learn to eat them. Now Ibrahim's knee is causing a lot of trouble, and has frequently to be lanced, and pain wears out old people. He is an ardent Mohammedan, and on the photograph (see "Moravian Missions," January, 1927, p. 4) you can see the thick rosary he wears, on which he is always telling his beads, while he incessantly names the name of God. He has a good influence, and I believe he is sincere in his prayers. Remember him in yours.

Southport I.—On the death of Seneb, Hadbe succeeded to this bed. She became a leper at the age of six, and entered the Home for the first time in 1898. Twenty-five years ago already she had lost all her fingers; but in spite of this she can do all sorts of things with her hands. She walks with crutches, for her feet are bandaged, and she has damaged her knee-caps. She thinks she is 125 years old; but her real age is probably

between fifty and sixty. Every day she makes her bed neatly, sweeps under and round it, so that the floor is as clean as the table. One seldom sees an Arab so clean. She is a handsome old woman. The disease in her case seems to have been arrested. A nephew of hers died in our Home some years ago, and several relatives down in Siloah. She said one day: "I am a gipsy. This is the sixth time I have been in this house." I looked up her record, and she was quite right. This time she will probably stay.

Southport II.—Ibrahim es Shech Ali from Misra, near the Robbers' Well on the Way to Nablus, came to us in 1925. He is a man of about forty-five, tall and stately, as the son of a sheik should be. He owns olive-trees and vineyards. He finds it hard to adapt himself to the ordered life of the Home; for in his own house he is lord and master and does what he likes, and has never been subject to rules and regulations. He is a nice man, with a strong sense of right, and more influence than anybody else. He looks after two of our young Moham-medans like a father. He has four children, one a son of twenty, and has not only cared for them but also for the children of his brother, who is dead, two of whom have gone to America. He spends a good deal of his time in reading aloud, which he does well. Somebody gave the patients a copy of the "Arabian Nights" at Christmas, and when he reads that to them they seem to be under a spell and hear neither the bell at mealtimes nor anything else. He is delighted that the medicine has begun to take effect on him. One can imagine the feelings of such a man as the prospect of going home healed grows brighter.

Mayfield.—Ali, who entered the Home in 1922, was dismissed as free from bacilli in May, 1926. He received his health certificate at 8 a.m., telegraphed home at once, and at 2 p.m. his relatives were here to fetch him with two motor-cars. He took a supply of Aiouni with him, which was a very sensible thing to do. We gave his bed to Abd Latif, a young man of nineteen. He is blind, but strong in physique. He takes Aiouni and has injections of E.C.C.O., another preparation of Chaulmoogra. His hands are slightly crippled. His younger brother may some day go home cured; but what Arab will keep a blind brother at home, another mouth to be fed? He ought to be taught some handicraft; but he has never worked, and thinks it hard if he is asked even to pump some water, which he can do quite well. He is an ardent Moham-medan. What a power we Christians should be, if we were as faithful to our religion as such men as this are to theirs!

Bethany.—Muhammed (Arabi), from Transjordan, was a little boy when he came here four years ago. Since then he has grown very much. His father deserted his mother and him, because he wanted a younger wife for his old age. His

mother and his brother used to visit him once a year, travelling on camels or horses. While they were here, he rode as much as he could; for he is a child of the desert, accustomed to unbounded liberty, and now shut up in a town, bound by rules of order and mealtimes, and sleeping in a bed. But last time his mother came in a motor. You see we are keeping up with Europe! He should have come two years sooner. He is a good lad, but gets downhearted at times, because the cure makes such slow progress; but he is improving.

Peace of God.—Hassan had one or two months of such suffering that it seems to us a wonder he is still alive. His knees were in such a state that they needed bandaging three or four times a day. Though he is twenty-five, he is no bigger than a boy of ten. He usually walks with crutches, but on days when he is feeling better he can get about with a stick, though his feet are gone and he stands on his ankles. He learnt to read here, and used to teach others, which is regarded as a meritorious act; but now reading is more common in our house than formerly, though few can read anything except the Koran, passages of which they probably simply know by heart. He often argues with our Arab pastor, appealing to tradition, and unmoved by anything that contradicts it. He has written in Arabic under the English title the name of his bed—"The Peace of God."

Leamington.—Mahmud Saleh, of Nablus, said of himself: "I never worked as a boy. Sometimes I wouldn't, and sometimes I couldn't, because I was ill. When I was sent out to look after the sheep, I didn't, and, when I was sent to school, I hid. So I have learnt nothing. I have no need to work, for we are not poor." Sometimes he has been quite willing to help us, and sometimes he would do nothing. Yet he looked the picture of health, for his leprosy did not show on his hands and face. He went home for a week or two, and, while he was away, he sent us an English letter that was really funny. He probably got somebody else to write it for him; but it showed he thought of us. When he came back he brought us presents—useless to us, but a proof of his gratitude. On December 27th he left of his own accord. He may come back. We shall see; but it needs patience to undergo treatment for leprosy. Mahmud Saade has taken his place, a married man, whose mother died here of leprosy.

Clifton.—Isa is full of ideas. He is a master in the art of making the black bands Arabs wear with their head-dress. He planted a garden, and to save it from being trodden down by man or beasts collected barbed wire, a remnant of the war, and fenced it in. Last year he sowed almond-seeds, and he has already young trees a yard high. He has bought an old bicycle and learnt to ride very well. He rode to Hebron the other day, and brought me back a vase from the pottery there.

He has got a gramophone which he delights in, and contrives to get records. He is a proof of the efficacy of Aiouni; for without it he could, humanly speaking, not have been alive to-day. He had almost lost his voice at one time, but can speak quite clearly again. That is his greatest joy.

Come unto Me.—Hussein having been dismissed to his home, where his two brothers have land and flocks and have enlarged their house, Helue Diwaniye has taken this bed. She entered the home in 1918, left after two years, returned in six months, and went again after two and a-half years, and now has come to us probably for the last time; for she has become blind. Her husband and her elder daughter, who is married already, come to see her sometimes. Her features are almost European. When she first came to us she had a baby six months old, which she left at the St. Vincent Nunnery, where it has been ever since. She seems to be happy and contented.

From Two Friends at Taunton.—Abed came when he was twelve, and has been here twelve years, and is no bigger than when he came, though much fatter. His mother died in our Home, and all her other children died young. Every morning he sweeps his room. He is the only one of the four who share it who can do this. He fills the water-bottles for the others, and renders them many another service. He is very eager to get his health certificate and return to his village. He thinks his relatives would give him his share of his father's property. Last summer he used to shepherd our sheep for a few hours a day, and he used to wash them to make them look nice and white. He lives at peace with everybody.

Blackheath and Lee I.—Kasim used to walk with difficulty with a stick. He wrote to his father one day: "I can run like a gazelle." His father replied at once that he could not believe that he could get about without a stick, and wanted to know the real truth. If he makes the same progress this year as in the past, he will be able to go home. He reads and writes Arabic, which is his native language, and also Hebrew, which he learnt with a Jewish boy whose father wanted a companion for his son to stimulate him to get on with his lessons. He has a fair knowledge of the Bible, and believes that Jesus will soon come to judge the world; but he intends to remain a good Moslem, since he thinks it would be a sin to become anything else. He is perhaps the only Mohammedan patient who realizes the meaning of "Jesus' Help." When he was last examined and was found to be so much better, he was overjoyed and exclaimed again and again, "Thank God!"

Blackheath and Lee II.—For half a year Hanun has lain in bed most of the day. It is curious that both he and his brother developed leprosy late in life. In both cases it has been accompanied with intense pain. As he cannot read, and has no hobby, he sometimes gets into a state of apathy, from

which he is roused only by a visit from his friends, or by the gramophone. As Bireh, his home, is near Jerusalem, his wife and his brother's family visit him about once a month. He has no children.

In Memory of Henry Johnson.—Harand has been apprenticed to an Armenian since September who has a smithy and garage. At the end of the year he got his health certificate; but, as he has no home, he has been allowed to stay where he is for the present. He goes to work at 7 a.m. and finishes any time between 7 and 10 p.m. Having come here as an orphan child, and having been taught and cared for by the Sisters all these years, receiving all his religious instruction from them, he has become the son of the Home, different from any other case that has ever been known.

North-West London.—Yakub having left with a certificate of good health, Muhammed, from Samu'a, a village between Hebron and Beersheba, succeeded to the North-West London bed. His father is dead. His mother has married again. His eldest brother has the family inheritance. The second brother, Abd Latif, is also a leper in our Home. It was on account of the mother's second marriage that the two boys were brought to us, and at first they resented it accordingly. Now they both see that it was the best thing for them. He is active and full of hope. Though his nose is affected, so that his speech is nasal, he is free from sores.

Christ Church, Westbourne, Bournemouth.—Dahudiyeh continues to improve. She is now sixteen, but as natural as a child. She helps us in all sorts of ways—sweeping, dusting, filling the water-bottles for other women who cannot do it for themselves. She has been embroidering a pinafore for herself. When her only brother was married, she was greatly disappointed at not being able to go to the wedding; so every evening for a week she sang and danced with the other women in honour of her brother. As soon as she had finished her own embroidery, she set to work to do some for her brother's wife, who has no skill in needlework. It is curious how every village has its own speciality in such things. Her home is on the edge of the wilderness of Judæa, where the women spend most of their time milking and carrying the milk to market, and so have no time for sewing.

St. John's Church, Boscombe.—Before he came to us, Joseph used to feed his flock among the ruins of old Samaria. His disease was already advanced when he came to us. He paints his eyes dark blue, in order that when people look at him they may look at his eyes. He helps us on washing-days, pumps up the water the day before, and is ready at 6 a.m. to turn the machine. As he is a big, strong man, his help is valuable. It would do him good to work every day;

but he is a child of his race. "God is good; He will provide without our doing anything." When a thief came over the wall and stole some of his tobacco out of his garden, there was a great outcry; but—"God is good; he makes it grow again."

Women's Missionary Society, Bethlehem, Pa.—Sheikh Abdullah had such faith in the power of medicine that he hoped to be well and home again in a year. The first half-year went well; but then came a relapse, during which it seemed almost impossible for him to pull through. During that time he was a most difficult patient, and the nurse on duty needed much patience and wisdom to manage him. After two months he was able to get up again, and was almost as weak as a child learning to walk. By Christmas he was himself again, exercising such a good influence upon his companions that we were thankful to have such a man in the house. He is interested in the Arab Pastor's addresses, which come to him as a spiritual tonic, though he is a pious Moslem.



WEST HIMALAYA

REPORTS OF THE MISSION STATIONS FOR THE MONTHS OF AUGUST TO DECEMBER, 1926.

Leh.

RELIEVED by Col. Berry from hospital work, the Kunicks were enabled to undertake a three weeks' missionary journey into Nubra in August. They had long hoped to go there in order to gain an insight into conditions obtaining in that part of our district. The evangelists Madtha and Trashi Batrapa accompanied the missionaries. Although both parties combined in making the tour a success, nothing of special interest can be related concerning it. Having seen the valley for ourselves, it will now be easier to decide where to place any of our evangelists, should it ever come to that. The impression gained was that the Nubra Valley on the whole is not as rich comparatively as the Indus Valley. An army officer whom we met during our stay there spoke in pleasing terms of what he had seen of the nature of our work on an evangelistic tour of that kind.

Shortly after our return to Leh the other two evangelists, Lobzang and Trashi Paljor, also returned from their long tour up the right bank of the river Indus. They had been away for forty-four days. Their instructions were to go as far as Rudok in Western Tibet, in order to bring the gospel to the people of that region also. However, they only got as far as Demchok, about twenty-five miles across the border. Rudok itself was impossible, on account of the unsafe condition of the country. Highway robbery and brigandage are rife there, and only recently traders and other travellers had suffered losses. The Tibetans themselves live in discord with their Governor. So the project of going as far as Rudok had to be abandoned. But before they had reached the border on their way back again the two evangelists ran into a robber camp. Retreat was impossible, and the situation had to be faced. On establishing their identity, however, they were treated with respect, and the bandits listened with apparent interest to their message. They got away safely in the end.

Then something occurred which tried their self-possession severely. The first night out one of them missed his pony. Had it merely absconded or had the apparently friendly bandits tricked them after all? To go back and find out from them did not seem advisable. To go and look for the missing animal might involve them in a long search, and there was no one to help them. In the end they decided to go and look for it. While the elder one of the two stayed behind watching their kit, the younger one went out on his search. But it took them the biggest part of two days before the missing pony was found. The bandits had *not* seized it.

Glad to get back into safer regions, they left that place greatly cheered. But before reaching the first of the scattered villages of Upper Ladakh, which were still two days' march or so away, they had another encounter, this time of a very agreeable nature. As the uplands of Ladakh in that region are sparsely populated, they scarcely expected to meet anybody on the way. Indeed, one can travel there for days and never meet a soul. Great was their surprise, therefore, when they suddenly heard someone hailing them from across the river. Seeing nobody at first, they did not know what to make of the call. When, however, it was repeated two or three times, they stopped and then discovered the figure of a man standing some distance away on the other side of the river. The call was returned, as is the custom of the country, and they wanted to know what it meant. "What is your business?" came floating back through the air. "Don't go on till I have seen you!" it continued, and this time it sounded like an order, which was therefore obeyed. And then, fording the river on horseback, there appeared a man who described himself as the frontier guard, stationed at that bleak spot by the Tibetan

authorities in order to keep undesirables out of Tibet. By "undesirables" the Tibetans usually mean Europeans, and as our evangelists were not that, they were not interfered with. But seeing who they were this sentinel showed great interest in what they had come for. As they sat by the wayside a good long talk on religion ensued, and that in a place where they had least expected it. Bit by bit the Christian gospel was unfolded to this man, and he was asked to take the message home to his people. He promised to do so. Every eight days the guard is changed, so that he could not have been long in making good his promise. Gospel portions were also given him, free, with the request to circulate them among his friends, as he had no money to pay for them. This he also promised to do; so that we may hope some seed has been dropped in a place our evangelists were unable to visit themselves.

We have decided to ask the Tibetan Governor at Rudok for a permit for our evangelists to visit his district under safe conduct, if indeed such a thing is obtainable at all. I am told that he comes to Leh occasionally. So when he comes here next this request will be brought before him.

On this same tour these two evangelists also had a long dispute with a lama who would have it that Christ was, after all, only another incarnation of (Gautama) Buddha. Needless to say, this theory was refuted by them with all the emphasis at their command.

Towards the end of the month Br. Yoseb Gergan and family arrived here on their transfer from Kyelang.

September saw the evangelists staying at home, attending to the harvesting of their fields and working in close vicinity to Leh. Early in the month Br. Peter left on his furlough, and shortly after that Br. Kunick took a month's holiday, during which time Sr. Kunick looked after the hospital.

On the 6th and 7th of October respectively the evangelists Trashi Batrapa and Trashi Paljor left on another tour in Nubra, and Lobzang and Madtha for Hanle, on the borders of Tibet, on a tour up the left bank of the Indus. Both these long tours were decided upon in order to get them over before the beginning of winter, when we cannot venture far away. As the winter season set in early this year, they had a cold time of it, particularly the two visiting the uplands of Rubchu and beyond. Madtha was unfortunately taken ill on the way, which caused his companion some anxiety; but he was well again when they returned to Leh. Though unharmed themselves, the two men in Nubra were witnesses of a disastrous flood that swept the valley, and consequently the whole course of the river Shyok and beyond. It was caused by the damming of the upper reaches of its waters by an advancing glacier. This process of damming must have gone on for years, with the result that a huge lake was formed filling up the whole valley

above that spot. When the dam could hold no longer it gave way, causing the flood. In a well-known place, where the valley is none too narrow, it came down twenty to thirty feet high, sweeping everything before it. The suspension-bridge on the way to Chinese Turkestan was swept away, and with it the watchman's quarters and its inhabitants. And the biggest part of a laboriously built-up cliff-road along the river bank has gone also. Many travellers had to run for their lives up the mountains, and a certain amount of merchandise on the road to and from Chinese Turkestan was lost. Altogether some ten lives and much cattle were lost within the comparatively small area of what we call the Nubra Valley alone. One low-lying village had half its fields silted up with sand and debris, and a five-mile water-course was destroyed. The same thing has happened before, many years ago—how many I cannot say—and is likely to happen again in years to come, as no power on earth can prevent the glacier from moving. Not a bright prospect for the people living in Nubra and those on the lower reaches of the river! How thankful we are that our two evangelists were not overtaken by this flood, as they might have been. In the place where the ordinary road had been swept away they had to climb over the mountains. In some of the Nubra villages they had a good reception. In the Hanle monastery an interested lama asked the other party to send them more of the Christian Scriptures.

Our Harvest Thanksgiving Festival was held on October 24th and yielded a good collection for the sustentation fund of the field. The following week Br. Kunick had to go down to Khalatse, in order to relieve Br. Burroughs of his charge and make it over to Br. Dewazung. The Boys' School was given its annual autumn holiday whilst the work of corn-threshing was in progress all around.

With the beginning of November both schools were opened again. Owing to the retirement of its mistress the Girls' School had been closed for four months. Now it was taken over by Sr. Kunick, as we had no other suitable person to fill the gap. She will concentrate her energies on pushing on our Christian girls, which seems of greater importance than teaching a number of outsiders as well who, after all, do not care for education as we do. In a school full of children the majority of whom only come there to pass the time away, our own become so easily neglected. Another feature introduced by Sr. Kunick in school work this winter is the teaching of harmonium-playing. Some of our bigger boys and girls are taking lessons. It is hoped that one or two of them, if not more, will so learn to play the harmonium that they can become organists in church, when they are grown up. All those who go in for this are very keen on it. There are three boys and two girls.

The only evangelistic tour undertaken during November was the one over the Gandala Pass to the south of Leh into the Skyu-Marka Valley, which derives its name from the two principal villages there. The other two evangelists having returned from their long Hanle tour on the 7th, Trashi Batrapa and Trashi Paljor were sent on this one. Leaving on the 15th they returned to Leh on December 2nd. They reported good audiences, but as usual the village of Marka, situated on the outskirts of Rubchu, proved something of a task. The people there are unfriendly, which always makes the visit a peculiarly trying one. So they were told this time that, having come so far, they had done their duty once more and might now go back with a clear conscience saying the place had been visited. With the utmost difficulty only, the evangelists got a few people to listen to them, and when they did so it was with scorn and unbelief. "Show us your heaven," a lama said, "and we will believe in it. Is it up north—or down south—or where the sun rises—or is it found where the sun sets? Show it to us, so that we can see and believe! And, as to your Saviour, Jesus Christ, bring him here and we will believe." Tracts offered them were accepted but torn up on the spot. It is a strange thing, which I myself have observed again and again, that people living in their rock-dwellings at the top ends of our side-valleys are always hardest of heart. Intractable as are the mountain-fastnesses they occupy, so is their nature. In another hamlet lower down the valley, consisting of two or three houses only, the evangelists were asked to visit again. Here, as well as in other places where they were better welcomed, they were not asked how much they got for going round the country preaching, as they were asked at Marka. There the people would not even give them a shelter for the night at first. Then they were accommodated in an out-room of the small monastery, where they had a chance of talking quietly with some lamas.

Following on a conference which we had together, Br. Gergan was placed in charge of the Leh congregation and the evangelists by Br. Kunick from the 1st of December. Br. Gergan willingly acceded to this request. This is a step in the right direction. Br. Kunick really wanted him to take over the presidency of the council of elders also, but this was declined by Br. Gergan for the present. Attendance at church, which seemed not what it was formerly, has improved a little since then. The evangelists were not sent out into the district this month, but were kept at home for a course of instruction by Br. Gergan. The Gospel of St. Luke was chosen as the medium for their instruction, in which a thorough understanding of the classical language was made a special point. Exegesis was not overlooked. In this way the first three chapters of the Gospel have been gone through during the

month. A more original presentation of Christianity in everyday language by our evangelists, when out preaching, was also aimed at, and will be again, as these courses of instruction proceed, at intervals. They were held every day in the afternoon. An Urdu class for the two younger men was held by Br. Jor Puntsog in the morning. This is to enable them to read Urdu books of helps. When at home the evangelists always give the gospel message at hospital in the morning.

In his spare hours Br. Gergan continued his revision of books of the Old Testament for Dr. Francke.

In both schools our boys and girls were busy practising hymns, old and new, for Christmas. A suitable dialogue, to be said by the bigger ones, had been translated into Tibetan by Br. Gergan, and that was also learnt. I think the Christmas Eve service, attended also by some people from the town, was enjoyed by all. The children's hymns went well, and the dialogue was said without a fault. It was a pleasure to listen to both. I wish friends from home could have been present in order to see and hear what Tibetan children can do. It would have filled their hearts with delight. To hear them sing "Jesus bids us shine," each child holding a lighted candle in his or her right hand while facing the congregation, would have touched any one acquainted with the lives of children in Ladakh. Outsiders also seemed impressed. Our small church was packed. We light it with candles only on this occasion, and these grew dim in the end. Christmas Day services were well attended.

The Old Year was closed with a service in church on New Year's Eve.

Khalatse.

Referring to Chosphel's July tour the Report says that a young lama came to Chosphel at night at Saspola and had a long talk about Christianity. At Alchi, the village across the Indus just opposite Saspola, the head-man made many enquiries also. He bought a Gospel, and was glad to have other literature besides. Stobgyas, who seems to have been out on the road leading over into Zangskar, where he went with Br. Burroughs the year before, reported on a conversation he had had with two women who were present at the lantern service that was held in their village on that occasion. The women remembered hearing the missionary speak about forgiveness of sins, but felt too shy to ask him more about it afterwards. Hearing Stobgyas preaching on that subject again, they wanted to know whether the missionary's words were true, as they were greatly in need of forgiveness. Br. Burroughs observes that this was really remarkable for Ladakh, and especially for Ladakhi women. Stobgyas had sold several poster-texts, one

lama taking one for Rangdom monastery in Zangskar. Then, Dewazung and Stobgyas had been on a short tour to Hemis Shukpachan in the neighbourhood of Khalatse. Amongst others, two groups of lamas from neighbouring villages visited the Khalatse mission-house. Br. Burroughs was able to have a long talk with them, and some of them came to church on Sunday.

Chosphel had been unwell. His trouble seemed rather serious for about a week. However, he improved on treatment. Br. Burroughs thought that he had heart trouble, and that he should rest for some time yet.

The school was closed during August, the children being busy harvesting. Unusually heavy rains fell during the month.

No reports were received for September and October. They must have been months of extraordinary strain for our missionary couple there. Seeing that Sr. Burroughs' health was so bad, she was ordered by Col. Berry to leave the work and go back to England at once. This was early in September. By the end of the month husband and wife had both left Khalatse for Srinagar, Br. Burroughs thinking to send his wife home and then return alone. Arrangements were even made by him to go on an evangelistic tour to Zangskar after his return. Br. Burroughs did come back, but under very different circumstances. He was far from well himself. It was therefore not surprising that two medical men should have ordered him home also while in Srinagar. So he returned to pack up and close his ministry at Khalatse at the end of October. During that time Sr. Burroughs stayed on in Srinagar, awaiting her husband's arrival. Timing his departure from Leh so as to coincide with Br. Burroughs' arrival at Khalatse, Br. Kunick then arrived there also, in order to make arrangements for Br. Dewazung to take over the station. They spent a busy time together. Both evangelists were at the station. However, I am unable to say now what tours were undertaken by them during September and October. But I know that they were out in the district, and so was Br. Dewazung, I believe. During the Burroughses' absence he looked after the station. A rather severe epidemic of dysentery, believed to have been brought up by returning Yarkandi pilgrims from Mecca through the Plains of India, had scourged Lower Ladakh in September and October. Khalatse had not been spared, and our people also had to suffer greatly. Br. Dewazung was said to have been very ill with it. But Br. Burroughs was able to look after them to some extent before his departure for Srinagar. When I was there the worst was over. The trouble, however, is not yet at an end, and we still hear of people dying in that district. In some cases they have even come to us here in Leh in search of relief. I would not

be surprised if it turned out to have been typhoid fever. Strangely enough, Upper Ladakh, with the exception of one village not so very far away from here, has so far been spared this scourge, whereas in Leh itself I have been treating an unbroken line of typhus fever cases—or the dreaded so-called Leh fever—even since October.

This is the first time that Br. Dewazung has been in charge of a station alone by himself. Khalatse congregation being but a small one, he seems to manage it fairly well. His monthly reports are brief, but the main points are there. Our Ladakhi pastors never go into details, so sought after by us, in their monthly reports. These have to be supplied by myself, and, in the case of Khalatse, from what I can pick up of news from there in other ways. Since my return from Khalatse early in November I have not been able to go there again. However, I know that they are all well there.

The November report mentions that Br. Dewazung was unable to get any village children to his school. I had told him to continue the school as before, but in spite of all his efforts, as he says, he was not successful. The only children attending it are our own, and for them he does what he can.

The two evangelists had made various tours, far and near, during the month, and the names of the places visited are given. Br. Dewazung himself had made good use of the opportunity of preaching to travellers and traders on their way through Khalatse. But no visible signs of success in this branch of our work can be recorded.

During December the opportunities for local preaching were not so good as they had been in November. Naturally there were less people travelling to and fro. In the company of Stobgyas Br. Dewazung went on a short tour down the Indus, whereas Chosphel went farther afield, being away for thirteen days and preaching in twelve different villages. Another short tour up the Indus was then made by Stobgyas alone. I had exhorted our Khalatse brethren to carry on the work in the same way and in the same spirit as under Br. Burroughs. They seem to be doing it, I am glad to say.

As regards the school, the November complaint is upheld. No village children will come. The Khalatse people really seem most conservative in their faith. Fearing apparently that the Christian influence at school would be too strong, they keep their children away from it. Our Christian children attended regularly.

Daily religious instruction for the adults of the congregation was given by Br. Dewazung when he was not away from the station.

Nothing is said in the report of how they spent Christmas at Khalatse, but we know from a private letter that they had a happy time together. Perhaps the little we were enabled to

do for them has helped to make it happier. From a parcel of gifts kindly sent us by the Leominster Sunday School this year the Khalatse children had their share forwarded to them. Keen was their delight over these unexpected little gifts. Br. Dewazung dealt them out. And a small sum sent him by ourselves to make a tea party for the children, enabled them to enjoy themselves in their own way at the same time. The Leh children had their Christmas tea party on December 23rd, when they received their little presents from Leominster. We were shown on that occasion how they can sing and how happy they were. In this, I think, the Khalatse children could not have competed with us here in Leh. We would take this opportunity of thanking the Leominster Sunday School, and its Superintendent also, on behalf of our children, both in Khalatse and Leh, for their kind thought in sending gifts which have made their Tibetan friends high up in the interior of the Himalayas very happy.

H. KUNICK.

Kyelang.

We quote the Kyelang reports verbatim:—

August.—Gaphel, who went as the S.D.O's (Sub-Divisional Officer, or Assistant Commissioner, Kulu) interpreter, returned from Spiti about the 15th of August. The S.D.O. was very pleased with the way he did his work, and also with the valuable assistance he rendered in the crossing of the rivers. As the result of his services the S.D.O. gave him a good "chit," and also recommended him for a winter allowance, and added pay for teaching Tibetan in the Government school.

The S.D.O. and the Civil Surgeon both asked me if I would take charge of the Dispensary from October 1st till June 15th on the same terms as last year. As these terms were favourable to the Mission, I accepted their offer.

Ga Puntsog reported that both at Dozam and Tinan he got a good hearing, and that at the former place he was able to get into touch with the large concourse of traders who meet year by year to engage in the barter trade in wool, salt, etc. During the evenings, he said, it was impossible to tell forth the Gospel Story, as most of the traders were hopelessly drunk.

The work in the Sunday School is progressing favourably. The attendance nowadays, however, is not quite up to par, as the Government School is closed and the children are now busy working in the fields.

I hope it is not too premature to suggest that another evangelist be added to the "strength" here in Kyelang. Though Ga Puntsog still has a good many years of useful service before him, I feel that it would be a good precautionary measure if the Leh Board could spare an evangelist either to

co-operate with him or prepare to succeed him when occasion arises or, better still, to do both. The dialectical difficulty here, when considered from all points, renders it important in my opinion that, were another evangelist thought necessary for Kyelang, he should spend some time in acquiring a knowledge of the Bunan and Manchad dialects. Gaphel might be able to teach the former, and Zedpa the latter.

A visit was paid to the Chod family, and all were well and busy haymaking. They told me that they were feeling uneasy about their two boys in Srinagar on account of certain rumours they had heard as to their conduct during "off-hours."

September.—Ga Puntsog went on a fortnight's tour to Padanam, and reported on his return that he had got into touch with a large number of Tibetan-speaking people, some of whom said they had never heard the gospel preached. He seems to have experienced some difficulty on his tour owing to the bad roads. I am getting him to write a detailed account of his experiences.

The harvesters are being favoured with singularly fine weather, and there seems every prospect of a good harvest.

Kyelang Newspaper.—During this month the first edition of the Kyelang Newspaper was lithographed in our press and circulated in the neighbourhood. Our idea is to disseminate news of world affairs, and, most important of all, to use the paper as an evangelistic agency by inserting Gospel stories, etc.

Our Harvest Thanksgiving services were held on November 7th, and the attendance was uniformly good. We did not realise as much money from the sale of the fruit and vegetables as last year. This was due to the fact that no outsiders attended the sale.

W. ASBOE.

REPORTS OF THE MISSION STATIONS FOR THE MONTH OF JANUARY, 1927.

Leh.

Since taking charge of the Leh congregation Br. Gergan now writes the monthly report of the station. Seeing that it is easier and quicker for him to write in his mother-tongue he does so in Tibetan. Although his reports will be given as they are, they will be enlarged upon by myself when occasion requires, particularly where the itinerating work of the evangelists is concerned.

We spent a very happy New Year. The Universal Week of Prayer was observed as usual. Attendance improved as the week drew to a close. Silent prayer was introduced for the

first time. The method had been explained beforehand. It worked well, and I think our brethren have understood the object of it. First we had an address, and then, while kneeling, the leader reverently announced the object of each petition, so that all present had an opportunity of presenting these petitions in their own way. At the end we all said the Lord's Prayer together. Personally I think that this method of conducting the meetings was an improvement on that observed before. Prayer-meetings might occasionally be conducted on the same lines with advantage.

In the morning service on Sunday, the 9th, Br. Gergan gave an exhortation to the parents to bring up their children in the fear of the Lord, and later in the afternoon we celebrated the Holy Communion, at which twenty-one members were present.

On Monday, the 10th, the evangelists left on tour again. Up to the 8th they had had daily instruction from Br. Gergan in the art of presenting the gospel message effectively. While Lobzang and Madtha went down the river as far as the boundary of our Leh district at Saspola, Trashi Batrapa and Trashi Paljor went up the river as far as the foot of the Chang La. By the end of the month both parties had returned to the station again. All were agreed that this month's work was greatly hampered by the cold. The people would not leave their houses willingly, so that they had to be satisfied with mostly small groups of listeners. Twenty-seven villages were visited in all, and 873 people heard the gospel. Sad to say, the two men who went down as far as Saspola were refused admission to some of the villages in that neighbourhood. The disease mentioned in former reports is still going strong there. For fear of infection some villages have therefore cut themselves off from communication with the rest, and that is why our evangelists also were not allowed to enter. The villagers themselves seem to behave strangely in this matter. Thinking to bring relief, the Sub-Assistant Surgeon in charge of the State dispensary here went down to investigate the disease. But he was not able to see anything of it, as the people concealed the disease. The man had therefore to return, defeated in his object. It does not speak well for the way State medical aid is looked upon by the Buddhists of *this* country at any rate. One wonders in this connection how the Christian missionary would have fared had he tried to offer help? I believe doors would have been opened to him, if he could have gone. But this was out of the question, as we are full up with work here in Leh ourselves, and the Khalatse man is not there any more.

Better chances for preaching were reported by the two men who had gone *up* the river. In one place, not far away from Leh, they ran into a crowd of people already assembled for

some purpose of their own. There is a strong Mohammedan section in that place also, and both Mohammedans and Buddhists were represented in the crowd. Having obtained permission to do so, our evangelists started preaching to them. But they had not gone far when they were interrupted by a Mohammedan woman singing their praises, saying how different the method of Christian preaching was from the contemptible habits of the Buddhist lamas. Now, remarks of this nature would have given rise to a long and heated discussion on the merits and demerits of the exponents of the various religions, and might have ended unpleasantly, had it not been for the tact and wisdom of our evangelists in handling a delicate situation like that in the right way. I always feel we can depend upon them to do the right thing at the right time, when they are out alone by themselves. And so it was in this case. They cut the discussion short by adopting proper counter-measures. The good Mohammedan woman was asked to consider existing facts in her own community. She was reminded of the ways and means of making a livelihood adopted by the so-called Mohammedan priests, and was invited to say whether there was any difference between them and the ways of the Buddhist lamas. With the exception of abstinence from drink on the part of the former, it would be found, on facing facts, that there was very little difference worth talking about. The truth and justice of these remarks by our evangelists was admitted on both sides. Mutual reproach was thus ruled out, and the path smoothed for further listening to their preaching. In this way our evangelists prepare the ground for their message. In other places these two men were encouraged by what the people seemed to remember of what they had heard on former occasions.

In the Wednesday week-day service Br. Gergan has begun a series of addresses on the work of the prophets Elijah and Elisha. These he hopes to continue during the winter up to the week before Easter.

On his pastoral visits Br. Gergan has asked all our people to read the Word of God regularly, and also to make church attendance a sacred duty. His work of revising O.T. translation has gone on apace. The Book of Proverbs has been concluded, and the revision of the Book of Ecclesiastes has been begun.

Although we are having an unusually cold winter, health in general has not been good. Obstinate colds and coughs have been prevalent. The Leh fever still goes on. No sooner does one patient get over it than another is laid low with it. We have seldom had such a succession of cases one after another.

Contrasting social life in general here in Leh with that of our own people, Br. Gergan is of opinion that there is much more peace and harmony among the Christians than can be found in other communities, and, emphasizing the enormous difference existing in relation to numbers between them and ourselves, he thinks that the all-round moral influence for good emanating from the small Christian community is infinitely greater than that exercised by the big non-Christian communities.

Khalatse.

Both Chosphel and Stobgyas have been out on evangelistic tours in different directions this month. The report states that 1,094 people have heard the gospel on these tours. Owing to the infectious disease mentioned in the Leh report, Chosphel also was not allowed to enter some villages in the Khalatse district. No difficulty in that respect seems to have been encountered by Stobgyas. He had been down the river Indus, and brought a young married man of 24 years of age with him from the village of Hanu who professes to be a believer in Christianity. They seem to have taken him in at Khalatse, and Br. Dewazung is giving him instruction straight away. He says the man seems genuine in his desire to follow our Lord, but the question of providing a livelihood for him is something of a problem which will have to be solved as time goes on, if he remains true to his profession. The man's wife has stayed behind at her father's home. Prayer is asked on his behalf. Br. Dewazung himself has had good opportunities for preaching to the villagers of Khalatse and others passing through, and several have told him, he says, that they would believe in Christ and would try to give up their own gods and religion. Br. Dewazung will keep an eye on them.

Instruction for the deepening of the Christian life was given to the few women of the congregation by him whenever they had time for it.

The school was attended by our Christian children only. It seems that Br. Dewazung cannot manage to bring in non-Christian children. What the reason for this really is I am unable to say, unless it is that the Khalatse people have not taken to our Ladakhi pastor there. There may be something in this; for a request for the transfer of Lobzang back to Khalatse was made to me not so long ago by a man from there, on the ground that Lobzang was so much liked, as he understood them and could so effectually intervene in petty quarrels and the like. This, I was told, was not only the wish of the local people at Khalatse, but also of the inhabitants of neighbouring villages where Lobzang gained respect. And it was pointed out to me that he had quite a nice number of boys

at the school, when he had to look after the place before the Burroughses' arrival, whereas none will go to it under Dewazung. That Lobzang was respected and greatly liked we all knew of course, and regret was felt at his inability to stay. But to what extent this request may really represent general public opinion, or to what extent it may be tinged with private grievances against Br. Dewazung, I am of course unable to say at present. Anyway, the man was informed by me that no change could be made now, and that I hoped Dewazung would gain their confidence in the same way that Lobzang did.

H. KUNICK.

Kyelang.

On the 4th Sunday of Advent Tsering (a native of Nubra left at Kyelang by the Brn. Heber and Kunick on the visit to that station some years ago.—H.K.) made a public profession of his faith in Christ and was baptized. Owing to one or two irregularities in his conduct he did not receive baptism last year, but we are glad to report that the delay had a salutary effect upon him. During this year, however, he made good progress both in taking to heart the instruction given to him and also in his general conduct. He is fortunate in that he is Zodpa's servant and comes daily under the Christian influence of his master.

The women of the congregation decided to spin, twist, and knit socks and stockings in aid of church funds. The attendance each Wednesday has been encouraging thus far.

There have been sporadic cases of rabies here during this month, but owing to the measures taken further spread of the disease has been arrested.

Christmas services and festivities went on as usual, and our Christians seem to have passed a happy time together.

The New Year's Eve service was held as in former years, and the usual concourse of villagers was present.

We were very encouraged by Gaphel's proposal, which came quite unsolicited, to spend his weekly half-holiday visiting, in company with the missionary, the houses of the people in this valley and preaching the gospel. There are two or three Christians here who seem to take their responsibilities as Christians seriously. Gaphel is one of them. Besides being treasurer of the congregation funds, Sunday School teacher, assistant in writing up and printing our monthly paper, he now wants to herald the "Good News" to the people in the neighbourhood. We hope to start our campaign immediately the New Year begins.

W. ASBOE.

SURINAM.

EXTRACTS FROM THE REPORT FOR THE YEAR 1926.

JULY 1st is a great day in the history of our Surinam Mission—the day on which the first negro slave was baptized in the year 1776. Last July just one hundred and fifty years had elapsed since that event, and we kept it as a festive day in town and country; for was it not the birthday of our Creole Church! Who would have dreamt so long ago that many thousands of this race would be entrusted to the care of our Church? To-day we survey the great field of labour which our brethren never sought and never expected, but which was given to us by God that we might put our best efforts into it as occasion arose.

A year of strenuous work lies behind us, the second half of which (since August 1st) has been specially marked by the visit of a member of the Herrnhut Mission Board. Speaking generally, all of us, both European and natives, have been able to do our work unhindered by serious illness. One painful loss has been sustained in the removal by death of our brother Julian Edwin Labadie, who had served our Church first as a teacher and then, after further training, as an ordained minister in various places, last of all at Bersaba. His end at the age of fifty-six came quite unexpectedly. In him we have lost one of the most gifted and zealous of our native workers, who knew his people well and understood how to deal with them.

Internal Church Troubles.

Our Church life has on the whole been fairly uneventful. True, amongst our "intellectuals" there has been a good deal of dissatisfaction and ferment, which sometimes found an outlet in newspaper agitation, against various regulations made, as we believe, in the best interests of the Church. A measure of self-government was vehemently demanded, in reply to which we were obliged to point out that larger privileges could only be granted in return for an increase of self-support on the part of the congregations. The problem has now been solved by Bishop Steinberg, who encouraged us to grant certain increased rights in the hope that the corresponding duties will be fulfilled. Whether this new method will be successful the future must show; for the present at least the hatchet is buried, and that is worth much.

Troubles from Outside.

From outside the ranks of our Church we have also encountered a good deal of opposition on account of the financial privileges granted to us by the Dutch Government. One of these is that eleven of our missionaries, including the superintendent, now receive from the Government outfit and travelling expenses, as well as salary and pension. This grant is made to the Mission as such, and has nothing to do with the individual missionary. The salaries of the eleven missionaries are reckoned as part of the sum hitherto granted as a State subsidy to our Church, and, although only sufficient to defray part of our expenses, is a matter for thankfulness. Furthermore, the Government has advanced us the sum of 100,000 florins, free of interest, which helps to ease the burden of our debts. All this is now being eagerly made use of by our opponents; and, unfortunately, not only by the Roman Catholics, from whom nothing else is to be expected, but also by one of the clergymen of the Reformed Church. We Protestants have to put up with so much enmity from Rome that we ought to do all in our power to remain at unity amongst ourselves. From this point of view, too, it is to be regretted that in recent years the Salvation Army has become pretty strong in the colony. Strange to say, they do not seek out the most degraded of the people, as elsewhere, but try to gain adherents exclusively among the middle classes, making use of the Dutch language only. Much as their spiritual zeal and earnestness are to be commended, one cannot help regretting that they are causing a cleavage in the ranks of Protestantism, one section fishing away the adherents of another; for the Salvation Army too seeks to form separate congregations. The Romish church is an increasing menace to us, for it works systematically to capture the rising generation by means of baptism and education. In Holland, moreover, the Catholics are in a strong position, and are able to get educational legislation passed which they could not get here in Surinam.

Economic Conditions.

On the economic condition of the colony I will not dwell. All the reports are full of descriptions of the great drought and its results. As a matter of fact, this state of things has not only adversely affected our Church contributions but has helped to depopulate several places. Above all, the drought has given the death-blow to the once flourishing cacao cultivation. We can now buy imported cocoa cheaper than that grown in the country, and the consequence is that many Creole smallholders who have hitherto eked out a wretched enough subsistence by cacao-growing, but have not the elasticity to turn their attention to the cultivation of coffee or any other crop, are drifting into the town, whilst the young people go into the bush or to

Moengo, or emigrate. A once flourishing place like Domburg now lies almost deserted and is gradually being swallowed up by the primeval forest, whilst in Paramaribo there is an increasing population of unemployed, constantly moving from house to house, leaving the rent unpaid. What they live on is a mystery; but live they do, though often in a physically weak condition. As I have often pointed out, here in the tropics a degree of poverty is possible and bearable of which we in Europe have no conception. Needless to say, from such Church members we cannot expect much in the way of financial support. At present, however, after the passing of certain new proposals for agriculture on a large scale, we in Surinam are full of hope for the colony and its future. We trust something may really come of these proposals this time; but our hopes have so often been disappointed that everyone has grown sceptical.

After these general remarks, let us turn to the various branches of our work.

The Town of Paramaribo.

During the past year a change has been made in the ecclesiastical life of the town by the extension of the period of instruction preparatory to confirmation by three-quarters of a year. We cannot but welcome this new regulation, for we constantly find that those who have attended Government schools are completely ignorant of all that is usually taken for granted in beginning instruction for confirmation. We realize that much more ought to be done for the rising generation, and we hope in the near future to do something in this direction by the appointment of a special worker amongst the young people. The large town church has undergone extensive repairs and was reopened on August 8th on the occasion of the service of welcome for Bishop Steinberg. The work is beautifully done and gives us great pleasure.

The Town Mission is the one part of our work which has the greatest possibilities of expansion. Slow but steady progress is being made, and we are able by means of all kinds of organizations for children and for adults to reach many who would not otherwise come under our influence, and also to awaken interest in and love for our Church in members of other Protestant bodies.

The Country Districts.

We will begin our tour through these in the East.. Our congregation at Albina is going down more and more. The fine schemes of the Bauxite Company have been postponed indefinitely, and that means that there is little prospect of a revival of prosperity for Albina. We have therefore removed

Br. and Sr. Schütz and have stationed a native teacher there, who has also undertaken the spiritual care of the congregation. Albina still retains some degree of importance for us as the gateway into the bush country of the Marowyne. Many pass through or make a short stay at Albina, and for this reason it is much to be regretted that the state of our finances will not permit us to do more for this post. Meanwhile, what is left of our former work falls more and more into the hands of the Roman Catholics. That is part of the tragedy of these hard times, that we are again and again compelled to look on helplessly at such developments because of the lack of money.

The American town of *Moengo* continues to prosper more and more. It was our intention to place a missionary there, since members of all our congregations are flocking to *Moengo*; but the company wishes to remain entirely neutral, and has refused to admit either ourselves or the Roman Catholics. We are, however, welcome to visit there as much as we like and to make use of the company's ships free of charge, and we are hospitably received as guests. This year our missionary at *Charlottenburg* has visited *Moengo*. This missionary also looks up the Bush-negroes in that district and carries on, though in very inadequate fashion, the work of our former Bushland station, *Wanhatti*. The Roman Catholics have established a new station a little distance above *Wanhatti*, and by means of a boarding-school have drawn away many of the young people. On a visit to *Wanhatti* we realized clearly how desirable it is that we should revive the work there, especially as the buildings are still in perfect condition. The danger of malaria could be overcome by vigorous clearance of the surrounding forest.

The people of *Charlottenburg* now have the advantage, thanks to the efforts of Br. Gill, of being able to sell their produce at *Moengo*, where they get good prices. So often our people do not know how to dispose of what they grow, the price of transport being far too high to send it any distance. In spite of these efforts, however, the population of the district is declining, as is proved by the decrease in numbers of the *Charlottenburg* school, whereas in other respects there is much life in this congregation and its filials. Particularly encouraging is the fact that the missionary has gained the confidence of the young people. Br. Gill and his trumpet are well known and very popular in a wide area, and the Bush-negroes in particular love to see and hear him.

Passing farther down the *Commewyne*, we come to the district in which are the two congregations, *Hecht en Sterk* and *New Amsterdam*. Here things look more discouraging from year to year. The Creole population is disappearing—whither, no one can say—and the Asiatics are increasing in number. *Hecht en Sterk* as a congregation has gone to

pieces entirely. Its only importance for us now consists in the school, as a school for British Indian children. In *Marienburg* with its large population the outlook is particularly gloomy. Nearly all the people there now are Javanese, and our little church is nearly empty and is falling to pieces. In *Johan en Margareta* we have opportunity for real mission work amongst the many Javanese and British Indian children in the school and also in New Amsterdam. For these posts we ought to have specially trained teachers, preferably of their own race, and where these are not available the Creole teacher ought to make himself familiar with the peculiar characteristics of the Asiatic peoples, and ought to have something of the real missionary spirit. Though we may never see large numbers of candidates for baptism as the direct outcome of the school, the children will unconsciously imbibe something of the Spirit of Jesus Christ, and will not so easily shake off its influence in their subsequent lives. Unfortunately, it is still quite uncertain what changes with regard to the education of Asiatics will be made during the next few years.

The last station in the Suriname District is *Bergendal*. Here we were reluctantly compelled to remove the teacher, Aaron, because we needed him at Albina. The present teacher is almost too young and inexperienced to cope with the difficult conditions of the place. When Bishop Steinberg was there at the beginning of December on his return from his Bushland tour, everyone showed themselves in the best light, expressed sorrow for past delinquencies (taking part in heathenish dances, etc.), and promised that such things should never occur again.

Since then, however—but that does not really belong to the events of the year under review—the same heathenish practices have again caused them to fall.

The transition from *Bergendal* to the *Para District* is easy, not only because many people from the *Para* have settled in or near *Bergendal*, but also, alas, because there is a close spiritual connection between the two places. The *Para* is the district *par excellence* in which all manner of heathenish customs survive, and it is probable that these things find support from people in town who have a hankering after them. In *Paramaribo* itself such things cannot be done any more, so people resort to country places where they can let themselves go.

At *Bersaba* it has, we regret to say, been impossible up to the present to do anything for the very tumble-down church, in spite of many good resolutions and great promises. The people do not seem to feel what a disgrace such a church building is to them, for they know that it is even now in far better condition than many of their own dwellings. They may also be waiting for the General Mission Fund to do something for their church; if so, they will certainly wait in vain.

Turning now to the work on the Middle and Upper Saramacca, we have again to lament the decline of the country population, at least as regards the Creoles. At *Groningen* the Roman Catholics have built a school in competition with ours and are trying to entice the children by means of sweets and roundabouts. About fifty Catholic children who attended our school were, of course, taken away at once, but now there is a constant danger of their taking the heathen children too. So far, however, our zealous school-teacher has with some difficulty succeeded in keeping up the numbers, so that we have not been obliged to reduce the staff. Our work amongst the *British Indians* on the Saramacca would be of great importance if only we had the necessary workers. Now it is almost too late, for the Roman Catholics have schools everywhere, and have set themselves to pump dry not only our schools but those of the Government.

The *Coronie District* suffered in a special degree from the drought; the rainfall there is at best only one-third of that in town. The want of drinking water in particular caused much suffering. The drought was followed by an unprecedented plague of mosquitoes. *New Nickérie* also suffered much, but several deep wells have now been bored which will probably ward off the worst in future. Those worst off at such times are the British Indian and Javanese small farmers, who have to walk for hours to fetch a bucket of water.

In other respects Nickérie is the most go-ahead district in Surinam—which is not saying very much! Great hopes are placed on the new scheme of cotton cultivation, though even in connection with that there have been many disappointments. The little town of Nickérie, with the exception of the river front, where our church and mission-house make a fine impression, looks anything but prosperous. It is strange how marked the English—in contrast to the Dutch—influence is in Nickérie, even in outward details. The language difficulty is overcome here, even more than elsewhere, and certainly more than in Paramaribo, by the use of Negro-English, the Esperanto of this colony.

Our *Children's Home at Sharon* has enjoyed a year of quiet development. A new house for bigger girls was opened and therewith a long-cherished project realized. Sharon and its gardens suffered much from the drought, and nothing like the profits hoped for could be obtained. We hope that in the years to come the annual balance sheet will be more favourably influenced by the sales of produce from the gardens.

The *Leper Home at Bethesda* has had a change of director, Br. and Sr. Weigel being now stationed there. The new house for children could at last be opened, and now serves its purpose very satisfactorily. The children are happy and the advantage of their having been removed from the influence of

the grown-up patients is very marked. In connection with the opening of this house the paths leading to the river were diverted to the new part of the grounds, so that the patients no longer make use of those set apart for the healthy portion of the little colony, which are now quite private. This and other new arrangements made the beginning rather hard for the director and his wife, all the more so as, since the matron of the neighbouring Government Asylum at Chatillon has become a pervert to Rome, definite intrigues have been set on foot against Bethesda with a view to stirring up discontent amongst our patients. Not only so, but in town and wherever possible people are warned on no account to send their relatives to this dreadful place. Thus souls are being led astray, although the Catholics already have the advantage that their own asylum is in the heart of the town, where the patients are near their own people. Recently, however, we seem to be getting over this crisis. The tone amongst our patients since a few discontented ones have left us and gone to Chatillon, is a much better one than before. Strange to say, too, certain sectarian tendencies which had begun to show themselves, have quite disappeared, and those who had given way to them are now much happier and more contented. Much pain of body has again been endured at Bethesda throughout the year, and many a newly-made grave testifies of triumph and victory. We cannot too faithfully remember in our prayers the patients and their devoted nurses.

Our Educational Work

has developed favourably during the past year. The last statistics tell of 4,278 scholars. The *Selecta* in particular has increased its numbers. It is a source of satisfaction to our Inspector of Schools, Br. L. Schütz, who will soon be retiring after many years of labour, that he is able to leave this work in a flourishing condition and free from debt. It must not be forgotten, however, that much still remains to be done, both outwardly and inwardly, in order to build up our educational work; much money and much labour must yet be expended upon it. On the other hand, if we ask how the increase in the number of schools corresponds to the increase in population, we can scarcely congratulate ourselves. We cannot compete with the enormous progress made by the schools of the Roman Catholics, who work systematically on the principle: He who has the children has the future. The schools are to them only a means of capturing souls. With this end in view they see to it in Holland that every advantage is open to them here, so that they can build schools and then throw the burden of the teachers' salaries on the State. Since we cannot do the former for lack of money, neither can

we do the latter. Thus it will soon come about that, wherever a school is needed—or rather, wherever Rome thinks one is desirable—there it will be built. Can it really be according to God's will and by His permission that in this way Surinam should become Romanized, and that our weak people should be induced to send their children to Romish schools in return for sweets and fine clothes? We will continue our work undaunted; for, after all, there is much to encourage us. Whether we shall ever be able to establish a High School in town seems doubtful, for already too large a percentage of our people, taking them all in all, are getting a higher education. On the other hand, we should be glad to see our own members becoming eligible for posts under Government, that this field may not be left entirely open to the Roman Catholics. One task to which we must soon apply ourselves is that of training our teachers and our future native ministers in a College of our own. This is an important task for the new School Inspector. Our young people must be trained under more decidedly Christian influences than has been possible hitherto in a "neutral" Government Normal School. From amongst the teachers so trained the future ministers will have to be chosen; those who show capacity for spiritual work can then receive further training in Europe. Although in this way a native minister will not be any cheaper than a European, we shall have the advantage of getting well-educated natives for the work in Surinam, men with a wider outlook, of whom we may hope that they will be able to become real leaders of the congregations.

W. BURKHARDT.

MISCELLANEOUS INTELLIGENCE.

REPORT ON THE MEDICAL WORK AT THE MORAVIAN MISSION STATION OF CABO GRACIAS A DIOS, NICARAGUA, FOR THE YEAR 1926.

DURING the year 1926 we have kept as faithfully as possible the rule of restricting medical work to two days each week. And while the working year was considerably curtailed by absence or illness of the missionary, by war or the rumours thereof, yet the records of the dispensary show 565 patients as applying for help for all sorts of ills, of whom 208 were men, 213 women, and 144 children under the age of fifteen. The presence and efficient help of a trained nurse, Miss Kreitlow, during a little more

than five months of the year, enabled us to give our patients much more careful attention than otherwise would have been possible.

These 565 patients made a total of 1,375 entries on the case books. While the bulk of the patients belong, of course, to the Old Cape and neighbouring villages, some came from considerable distances seeking health: from Bocay, nearly 300 miles up the Wangks River; from the Karataska Lagoon, in Honduras; and from down coast as far as Prinzapolka (about 120 miles). It is wonderful what faith they have, and often pathetic, too. Old, chronic cases, whom qualified doctors have been unable to do much for, come at times expecting to be healed by a Livingstone College man! No doubt, they journey on as hopefully to the next reputed healer, when they have been disappointed here.

In the above-mentioned total, two humble patients have not been included—four-footed ones. For during several months of the year, when pasture land was flooded, about twenty horses were badly injured by alligators. Two of them were brought to us, hobbling along painfully. One had had his eye nearly torn from its socket, the other had a deep, long cut on the flank, besides many minor injuries in each case. We used the patient's own hair to stitch his lid in the first case; the second required strong pack-thread to stand the strain. Both horses recovered fully, we are happy to report, despite the second having been bitten by tarantulas in two hoofs before his first injuries had healed.

It is strange how accidents follow each other. Within one week we had a man here with a large fly in his ear, and a woman with a cockroach in hers. I am not sufficiently versed in natural history to give you the name of the fly, but it was fully three-quarters of an inch long, and belonged to that unpleasant species which carries living worms in its abdomen, ready to drop them in likely places. That the patient felt relieved when we finally got the creature out, is quite intelligible. So was, we hope, a little boy who had thrust a huge castor-oil bean up one nostril. He has not yet mastered articulate speech, and so he could not well thank us; but he quite plainly made it known that he did not like the process of removal, for all that.

We have a family in the village which has been most sorely stricken since we came here. In thinking of such cases, one easily understands how the heathen attribute most ills to the malignity of evil spirits or to equally evil-minded enemies who have poisoned them. In 1925 the mother lost two small children, both, we think, owing to their having been heavily infected with hook worm. In 1926 her husband died after a lingering and painful and unusual sickness, which, on the strength of a blood count, we believe to have been per-

nicious anaemia. Then, less than a month later, her second son had a severe attack of Raynaud's disease, while fishing for bait in the lagoon. In two days, which elapsed before he was brought to us, gangrene had set in in both feet, and had reached the knee on one leg. He was so weak we did not attempt to amputate, or rather to persuade him to allow us to amputate. He died in less than a fortnight, having suffered intensely. No wonder the mother thinks such a series of calamities is not due to natural causes alone.

Of minor surgery we have had few cases, but those of some variety. Only once we resorted to total anaesthesia, in a case of acute orchitis which required extensive drainage. We removed a bursa from one patient, and a growth from under the eye of a second. In the latter case I had diagnosed a sebaceous cyst, but fear it was a new growth. We gave 22 intravenous injections of salvarsan, and extracted 33 teeth. We treated two eyes which had wholly lost power of sight, due to contusions, and others less seriously damaged. We removed foreign bodies from eyes, ears, and nose, also buckshot from a wounded hand, and splinters, etc., from feet—notably one bit of bamboo a full inch and a half long which was completely buried in the heel of a boy; we treated burns, sprains, falls, bruises, abscesses, ulcers, carbuncles, insect and snake bites; and we stitched cuts and wounds—notably a man gored by a cow. We tapped a dropsy patient three times, but with what ultimate result we cannot yet say, since he came near the end of the year.

In treating hysteria we tried repeated injections of apomorphine with splendid results!

Lest anyone think our natives are unconcerned about their personal appearance, let me report having been called on to invade the field of the beauty specialist in matters of dandruff, moles, and liver spots!

Of skin diseases, we met with ringworm most frequently, then eczema, scabies, impetigo, and tropical sores.

Fourteen patients died during the year: Adults, eight—two of phthisis, one each of malaria, pernicious anaemia (?), snake bite, the effects of a fall (the man had a stroke while thatching the roof of his house), cirrhosis of the liver, and old age and a complication of troubles; children, six—of gangrene one, of hoodworm two, of pneumonia one, of asthma complicated with bronchitis one, of convulsions one.

Drugs and other supplies bought during the year amounted to \$392.38 (£81 14s. 11d.). Money received from patients amounted to \$411.41 (£85 14s. 1½d.).

May the Great Physician own this work; it was done in His name. And may He bless the patients in body and soul.

KENNETH G. HAMILTON.

Some Extracts from Letters received from Students
of Livingstone College.

Rev. A. Danneberger, Nicaragua, C. America. Moravian Missions.

"Almost 17 years I have laboured amongst the Indians in Nicaragua. All that time the medical work in a district of several hundreds of miles was in charge of Livingstonians. Looking back, one remembers a number of events which make one wonder what one would and could have done without the training received at Livingstone College. One of the most remarkable cases was one in my own family. . . . The knowledge gained at Livingstone College is, under God's gracious blessing, accomplishing marvels of which only little is told. We serve quite a heterogeneous crowd of people, and representatives of the white, black, brown and yellow races are our regular clients. Only the other day I dismissed a German cured of dropsy. A son of a former Nicaraguan president; the old Indian woman (grey and pining away); high and poor; all benefit by the marvellous work done at Livingstone College."

P. D. Robert, Jojoima, Sierra Leone. Wesleyan Missionary Society.

"I am back once again at my first station, and have recommenced the Medical work which was discontinued when I left over a year ago. I had over 400 attendances last month, the most common causes being sores resulting from the extraction of jiggers, mostly in children, but in some adults too. I am getting something of an expert with jiggers—at least, if I'm not, it's not for want of practice! I am generally successful with other sores too, but when I'm not I try to remember your remark that our failures may tell most in the long run from the Missionary point of view. . . . Like Livingstone, I think I can truly say that I'm a Missionary first, but I do Medical work because of what I am, and not simply to try and make Christians of other people. I am sure, however, that Medical work is indispensable to full Missionary activity, and I am sure what I do adds incalculably to the Missionary influence of my life and evangelistic work."

R. W. Sturt, N. China.

"One would like to tell of the ever-recurring ways in which even eight months at the College, followed in later years by experience gained at Hospitals while on furlough, has proved God's gracious provision for the care and maintenance of one's own health and that of the family with one here in Inner Mongolia, still some five days from the nearest doctor. Then, of course, there is the constant call upon us on the part of the natives, Chinese and Mongols."

Livingstone College, Leyton, London, E.10.

December, 1926.

EDITORIAL NOTES.

IN the August, 1926, Number of "Moravian Missions," the monthly illustrated missionary magazine of the Moravian Church in England, the following Official Notice appeared:—

"With the cognizance and approval of the Trust Society for the Furtherance of the Gospel, the principal shareholder in the Company, the Moravian Mission Agency, Ltd., has concluded an agreement with the Hudson's Bay Company ("H.B.C.") for the purchase by the latter of the whole stock-in-trade in Labrador, together with the s.s. *Harmony*. The premises occupied by the Trade, with the goodwill attached to the business, have been leased to the Hudson's Bay Company, at a satisfactory figure for a period of twenty-one years.

"The supply of the Mission stations, *which will carry on their work as formerly*, will be effected by the Hudson's Bay Company's ships, and furlough for missionaries will be facilitated by a generous offer of free transport on Board the Company's steamers.

"The transfers will be completed during the present season.

"The Mission Agency takes this opportunity of thanking publicly those, both on the ship and on the Coast, who have rendered, in some cases for many years, valued service."

This official pronouncement was the sequel, so to speak, to what took place on the evening of July 1st, 1926, when about sixty members and friends connected with our three London churches met on board the little vessel, then lying in the London Dock, for a public meeting—the first of its kind since the year 1915. The Mission Secretary presided, the customary hymn-sheets were again in use, Bishop Ward led in prayer, and after the more devotional part of the meeting was over the Rev. H. J. Wilson, the Business Manager of the Moravian Mission Agency, made an official statement regarding the future of the vessel and the Labrador Trade corresponding in substance to the above-named Official Notice. The last speaker was Captain J. C. Jackson, who for twenty-three years had been in charge of the ship.

As will be gathered from the above Official Notice, together with the Labrador Trade the s.s. *Harmony* has also passed into the hands of the Hudson's Bay Company. No wonder, then, that arrangements were made for a final Farewell Meeting to be held on board the vessel before she left our shores for the last time in the service of the Moravian Mission. Thus closes an important chapter in the history of the Mission of our Church in that bleak, inhospitable land.

On May 9th Mrs. M. E. Shawe, widow of the late Rev. Henry E. Shawe, departed this life. The following information regarding the life of our departed sister has kindly been given us by her eldest daughter, Mrs. M. E. Miles, of Leominster.

Mrs. Shawe, m.n. Edwards, was born at Salem, Lancashire, in 1838. As a child she resided also in Baildon, Gracehill, and Dublin, where her father was minister successively. After leaving Fulneck School she went to Montmirail, Switzerland, travelling there in the care of Bishop Gobat. She afterwards served the Church as teacher in Fulneck School, and for a time in Bedford—in all, seven years. In 1863 she married the Rev. Henry E. Shawe, who was appointed to be assistant to the Foreign Mission Secretary, Rev. T. Badham. So they settled in London, and here all her children were born. Her eldest son died in 1880, and her husband in 1884. She remained in London until 1893, when she moved to Leominster, where she has since resided, except for an interval of five years. During her long life she has seen her children very much scattered—three in South Africa, one in America, one in Jerusalem for three years, and the youngest son at present in Shanghai. She has been an invalid for the last two and a half years, but was only seriously ill for one week at the end.

Our heartfelt sympathy goes out to the relatives of our much respected and highly esteemed sister.

On May 31st the Rev. N. H. Gaarde (a Dane by birth) and Mrs. Gaarde and child are expected to reach Southampton on board the German liner "Adolph Woermann." They sailed from Dar-es-Salaam on April 29th.

The total sum handed over to the British Mission Board by the "London Association" on behalf of our Missions, including the Leper Home, for the year 1926 amounts to £9,542 16s. 10d. Of this sum, £7,868 5s. 9d. is for the General Fund, and £1,674 11s. 1d. for Special Objects. The best thanks of the Moravian Church are due to the Association for this handsome addition to the working funds of the British Mission Board.

SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

MISSIONS OF THE UNITED BRETHREN

(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year ending March 31st, 1927).

LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

	GENERAL FUND.			SPECIAL OBJECTS		
	£	s.	d.	£	s.	d.
Ordinary Contributions, <i>less Expenses</i>	4257	5	3			
Legacies for General Fund	3610	0	0			
Special Funds:—						
Leper Home, Jerusalem			420 19 2			
Ditto Beds			293 14 5			
				714	13	7
Tibet Mission and "Own Missionaries"				352	2	1
Leh Mission and "Lady Evangelist"				8	0	0
Leh Zenana Mission, "Own Missionary" and "Lady Missionary"				52	0	0
Leh Hospital				5	2	6
Kyelang and "Own Missionary"				39	12	6
Hopedale, Labrador				36	5	0
Labrador Mission (including 10/- for Lepers, £1 10s, for Blind						
Esquimaux				47	5	0
Makkovik, Labrador				6	15	0
Nicaragua Mission and Native Evangelist				29	11	2
Jamaica, "Own Missionaries"				76	9	8
North Queensland				3	3	0
Medical Training Fund				1	5	0
West Indies, "Lady Evangelist"				2	15	0
Unyamwezi				127	9	2
Alaska				5	0	0
Banning Hospital				5	0	0
Surinam				0	10	0
Deficiency and Emergency				60	11	0
Sale of Tinfoil:—						
Foreign Missions				1	0	6
Bohemia			0 10 3			
Leper Home			0 10 3			
				1	0	6
Special Emergency Fund				52	3	7
West India Country Schools:—						
Jamaica			17 18 4			
Ditto for Ferguson School Prize Fund			3 19 6			
St. Kitts (for Leach School)			20 14 6			
Trinidad, L'Anse Noire			5 5 0			
				47	17	4
	£7868	5	9	£1,674	11	1
	Total £9,542 16s. 10d.					

Boarding Schools' Juvenile Missionary Association.

By Rev. C. J. KLESEL, *Treasurer and Acting Secretary.*

Ladies' Schools:—	£	s.	d.	£	s.	d.
Fairfield High School for Girls, per Miss E. F. Edwards ..				9	8	8
Old Pupils:—Bedford Ladies	4	7	0			
Tytherton Ladies	2	15	6			
				7	2	6
				16	11	2
Less Postages				0	0	8
				Net	£16	10 6
Appropriated thus:—						
School Grants, viz.:—Gracehill School, Barbados ..				4	0	0
Stein's School, Jamaica				4	0	0
Shawe's School, Jamaica				4	0	0
Buxton School, Barbados				4	0	0
Balance to General Mission Fund				0	10	6
				£16	10	6

Boarding Schools Branch of the Young People's Auxiliary (Y.P.A.)

Fulneck:—Boys' School, for General Fund	£15	10	0
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Moravian Mite Association.

By Miss H. MAUD ESSEX, London, *Secretary.*

BALTONSBOROUGH.

Per Rev. C. W. Satchwell.

	£	s.	d.	£	s.	d.
Jarritt, Mrs.	1	4	0			
Satchwell, Miss	2	1	2	3	5	2

BATH.

Harding, Mrs.	1	0	0			
Hodges, Miss R. E.	2	0	0	3	0	0

BEDFORD (ST. PETER'S).

Per Miss Essex.

Y.P.A. Box	1	0	0	1	0	0
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BRISTOL.

Matthews, Mrs.	5	11	8			
Neath, Mr. and Mrs.	0	10	0	6	1	8

BROCKWEIR.

Per Rev. R. Klesel.

Seamer, Mrs.	6	14	6	6	14	6
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DUBLIN.

Per Miss E. Boydell.

	£	s.	d.	£	s.	d.
Ashenhurst, Miss M.	2	4	6			
Boydell, Miss	5	12	0			
Crawford, Miss Iris	1	2	0			
Lang, Miss E.	1	10	0			
Read, Miss E.	2	1	6			
Wilson, Miss Daisy	0	10	0	13	0	0

KILWARLIN.

Per Rev. L. Taylor.

Collections in Sunday School	3	4	0			
Ophelia Mayorga	1	1	4	4	5	4

KIMBOLTON.

Phillips, Mrs. A. G. and Miss J. Robinson, By ..	2	18	4	2	18	4
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KINGSWOOD.

Per Mr. R. F. Mellowes.

Davis, Mr.	1	3	10			
Jones, Miss N.	1	14	8			
Lewis, Harry	0	8	8			
Mellowes, John	2	0	0	5	7	2

LEOMINSTER.

Per Miss B. Reichel.

	£	s.	d.	£	s.	d.
Davis, Mr. Eric ..	1	1	8			
Davis, Willie ..	0	13	0			
Gibbons, Ruthie (The Broad) ..	0	13	0			
Holmes, Ida (Cholstrey) ..	0	10	0			
Mellowes, Miss J. ..	0	16	3			
Missionary Box ..	0	1	9	3	15	8

LONDON (Fetter Lane).

Hooper, Miss G... ..	1	10	0			
Shaw, Mrs. ..	0	10	0			
Smith, Mr. & Mrs. A. ..	0	2	6	2	2	6

LONDON (Hornsey).

Per Mrs. H. N. Smith.

Brownies ..	0	3	6			
Essex, Miss M. ..	0	8	6			
Fensom, Miss ..	0	7	4			
Gilchrist, Miss M. ..	0	7	6			
Groves, Mrs. ..	0	11	6			
Hester, Miss E. ..	0	6	10			
Hewer, Mr. H. ..	0	7	3			
Klesel, Mrs. ..	0	3	7			
E.F.K. ..	0	5	0			
Nemo ..	0	5	0			
Russell, Mr. C. ..	0	2	6			
L.O.P. ..	0	5	8			
Smith, Miss A. ..	0	7	3			
Smith, Mrs. H. N. ..	1	0	0			
Wareing, Miss ..	0	4	0	5	5	5

LONDON (Upton Manor).

Per Rev. E. A. Wickes.

Moravian Sunday School	0	10	6	0	10	6
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NEWQUAY.

Hutton, Miss E. M. ..	0	5	0	0	5	0
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OCKBROOK.

Birtill, Miss Elise ..	1	3	0			
Connor, Mrs. ..	1	1	0			
Kershaw, Mrs. ..	0	15	6	2	19	6

PRIORS MARSTON.

	£	s.	d.	£	s.	d.
Sunday School, By						
Gardner, Miss ..	1	1	0			
Cockerill, Mrs. ..	2	0	0	3	1	0

RISELEY.

Banks, Miss E., By ..	1	3	2	1	3	2
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SALEM.

Schofield, Miss (1925) ..	0	6	10			
Ditto (1926) ..	0	7	0	0	13	10

SWINDON.

Tomes, Mrs., By ..	1	15	0	1	15	0
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WESTWARD HO.

Elliott, Rev. R. ..	0	5	0	0	5	0
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WICKWAR.

Richmond, Mr. G. E. ..	0	10	0	0	10	0
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WOODFORD.

Plant, Miss Hilda, By ..	0	18	0	0	18	0
Postages, etc. ..				68	16	9
				0	14	9
Total	£68	2	0			

	£	s.	d.
One-third to Foreign Missions ..	22	14	0
One-third to Home Missions ..	22	14	0
One-third to Czecho-Slovakia Mission ..	22	14	0
Total	£68	2	0

GENERAL CONTRIBUTIONS.

REV. H. J. WILSON, B.A., *Treasurer.*

	GENERAL FUND.			SPECIAL OBJECTS.				GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Anderson, A. T., Esq. . .	1	0	0				Hindmarsh, Miss I., "In Memoriam" . . .	2	0	0			
"An Old Moravian," for Labrador . . .				50	0	0	Industrial Boys' Home Mission Box, per Mr. F. Sandford . . .	1	4	0			
"Anon." for Labrador . .				7	10	0	Jacobs, Miss J. E. . .	0	2	0			
"Anon." Mission Box . .	0	7	4				Jamaica Missionary Association, for Unyamwezi . . .				15	0	0
"Anon."	0	2	6				Jays, Dr. T.	1	1	0			
"Anon."	2	10	0				Knight, Miss E. M. . .	1	1	0			
"Anon."	10	0	0				Leth, per Mr K., for Unyamwezi . . .				105	0	0
"Anon."	0	4	2				Löbner, per Rev. M. H., for Unyamwezi . .				23	18	10
Anti-Vivisectionist, Hounslow . . .	0	16	0				Mallalieu, Rev. J. M. . .	5	0	0			
Austin, Mrs. W. S. . . .	4	12	1				Melvin, Miss Janet, for Tibet				0	5	0
Baptist Institutional Sunday School, New Barmet, per Miss M. Speakman, for Madta, Khalatse, for 2 years . .				20	0	0	Menzel, per Rev. B., Geneva, for Eskimo Orphans and Poor Relief, Labrador . . .				11	6	7
Barrington, Mrs. . . .	2	2	0				Merchant, Mr. W. J. . .	0	6	0			
Benson, Mrs. K., per Rev. R. S. Callander, for Poor Relief, Labrador . .				2	0	0	Moore, Mrs., per Rev. H. Asboe	0	4	0			
Bennett, Mr. J., of Cromhall, for Labrador . .				0	5	0	Moore, Rev. H. N., per Rev. H. F. Burroughs . .	1	0	0			
Brathwaite-Batty, Mrs. B., for Jamaica Native Ministers' Training Fd. . .				0	10	0	Moravian Prayer Union, per Bishop J. E., Zippel . .	3	0	0			
Cabot, W., Esq.	4	2	2				Morrish, Mr. H. H. . .	0	5	0			
Ditto, for Labrador Indians				20	11	0	"Oxon"	1	0	0			
Callander, per Rev. R. S., for Makkovik Nursing Station				5	0	0	Pill, Miss	50	0	0			
Carter, W. C., Esq. . . .	0	8	6				Proceeds of Lecture at Haverhill by Rev. C. Smith, for Labrador . .				0	10	0
Cope, Rev. C. E., Collected by	5	0	0				Ditto, at Chrishall, for Labrador				0	7	6
Corser, Miss, for Labrador . .				0	10	0	Ditto, at Stanstead, for Labrador				0	10	6
Crofton, Miss E. Lowther . .	1	0	0				Ditto, at Levens Green, for Labrador				0	5	0
Ditto (Donation)	10	0	0				Ditto, at Elsenham, for Labrador				1	0	0
De Schweinitz, per Rev. P., for Labrador . . .				6	11	7	Ditto, at Women's Institute, Hormead, for Labrador				0	10	0
Ditto, for Beds in Leh Hospital				31	16	9	Ditto, Two Lectures, for Labrador				1	6	0
Ditto, for Native Worker Chompel, Tibet				10	5	3	Rickard, Mrs. G., Mission box	0	6	6			
Ditto, for Native Worker Spaljar, Tibet . . .				12	6	7	Romig, per Rev. A. B. . .	35	3	4			
Dundee Boys' and Girls' Religious Association, per J. Rattray, Esq. . .	5	0	0				Satchell, Mrs. C. I. . .	20	0	0			
Earnshaw, The Misses M. and C. (Donation), for Demerara				6	0	0	St. Cuthbert's, West Hampstead, per E. W. Coldwill, Esq. . . .	1	1	0			
Elliott, Rev. R.	0	5	0				Shields, Mr. R.	1	0	0			
Foltz, Mr. H. W.	0	13	10				Smith, the Misses H. and I. N. (Mission Box) . .	0	8	11			
Gibbons, Miss E. E. . . .	0	5	0				Stansbury, Mrs., A., of Cromhall, for Labrador . .				0	5	0
Gibbons, Miss E. F. . . .	0	5	0				Stocks, Miss E. R. . .	0	5	0			
Goodman, Mrs. J.	1	0	0				Stockton, per Rev. E. H. for Leh Hospital . .				5	2	11
Grell, per Rev. E., for Unyamwezi				1098	0	9	Taylor, Trustees of the late John	3	6	5			
Grondahl, per Rev. S., for Unyamwezi				10	0	0	Trusted, Miss E. E. . .	0	2	6			
Halde, Mr.	1	0	0				Wright, Mrs. Warren . .	1	0	0			
Heath, Miss	0	10	0				£1,634 19s. 0d.						

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>For "H. Rogers' School," Jamaica.</i>						
One Year's Interest ..		10	0	0		
<i>For Montgomery School, Barbados.</i>						
One Year's Interest ..		6	0	0		
PROCEEDS OF SALE OF TIN FOIL.						
One-half to Foreign Missions ..	7	18	5			
One-quarter to <i>Bohemia</i> ..				3	19	3
One-quarter to <i>Leper Home</i> . See under Analysis of Contributions to "Other Missionary Objects" (p. xxxiv.)						

EGBASTON, BIRMINGHAM.

By Miss Edith Edgecumbe.

Edgecumbe, Miss ..	0	5	0
Edgecumbe, Miss Edith ..	0	10	0
Massey, Stephen, Esq. ...	0	5	0
£1 0s. 0d.			

KILKEEL.

By Mr. W. Rooney.

Annett, Miss J. ...	0	10	0
Campbell, Thomas ..	0	2	6
Campbell, Charlie ..	0	2	0
Chambers, Mrs. ...	0	1	0
Cooper, Mrs. J. ...	0	1	0
Ferguson Bros., Messrs. ...	0	2	0
Ferguson, Mr. R. J. ...	0	2	0
Hamilton, Mrs. ...	0	2	0
Hamilton, A. ...	0	1	0
McCulla, Mrs. J. R. ...	0	2	0
Orr, Mr. J. ...	0	5	0
Orr, Mrs. R. G. ...	0	2	6
Orr, Tom ...	0	1	0
Reid, Miss M. ...	1	0	0
Rooney, Mr. Wm. ...	0	2	6
Rooney, Mrs. ...	0	2	6
Sloan, Mr. Wm. ...	0	2	0
£3 1s. 0d.			

SETTLE.

By Miss M. Davey.

Adult Class, Langeliffe, Collection ..	0	13	9
Ditto, Settle, Collection ..	0	15	0
Baker, Mrs. ...	0	2	6
"Benagh" ..	0	10	0
Brace, Mrs. ...	0	10	0
Fitzmaurice, Lord ..	2	0	0
Foster, Mr. ...	0	1	3
Hardy, Mr. ...	1	0	0
Harger, Mr. ...	0	5	0
Hawkswell, Mrs. ...	0	10	0
Haworth, Mrs. ...	0	5	0
Horner and Riley, Messdames ..	0	1	0
Irvine, Miss ..	0	7	6
Kirkland, Mrs. ...	0	10	0
Leneghan, Mr. ...	0	2	6
Ralph and Clark, The Misses ..	0	2	0
Ringwood, Mrs. ...	0	10	0

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Russell, Mr. C. N. ..	1	1	0			
Sedgwick and Davis, Messrs. ...	0	2	0			
Smith, Mr. C. E. ...	2	2	0			
Southern, Mr. Guy ..	1	1	0			
Southern, Mrs. ...	1	0	0			
Southern, John ..	0	5	0			
Weir, Mrs. ...	0	5	0			
Woof, Mrs. ...	0	1	0			
Wray, Miss ..	0	2	6			
£14 5 0						
Less Expenses ..	0	5	0			
£14 0 0						
Total	£206	17	8	£1474	0	0

CONGREGATIONS.

BAILDON.

By Rev. H. P. Mumford.

Collections in the Moravian Church ..	3	10	0
Ditto, in Sunday School ..	11	2	4
Hassé, A. B., Esq. ...	2	0	0
Hines, Mrs. ...	3	0	0
Mumford, Rev. H. P. ...	1	1	0
£20 13s. 4d.			
Mission Boxes:			
Boocock, Miss Laura ..	0	2	4
Brook, Miss ..	0	5	0
Greenwood, Mrs. ...	0	7	7
Hines, Miss ..	0	13	7
Hodgson, Mrs. Ch. ...	0	4	4
Mumford, Miss Ethel ..	0	16	9
Robinson, Mrs. Harold ..	0	5	7
£2 15s. 2d.			
Total	£23	8	6

BALLINDERRY.

By Rev. L. Taylor.

Collection in the Moravian Church ..	1	1	7
Total	£1	1	7

BALTONSBOROUGH.

By Rev. C. W. Satchwell.

Collections in the Moravian Church ..	4	7	5
Anon. ...	6	0	0
Mite Association (see p. xx.)			
£10 7s. 5d.			
Mission Boxes:			
Lester, Max ..	0	7	0
Maidment, Miss ..	0	9	7
Mentyard, Frank ..	0	8	0
Sunday School ..	0	18	0
The Manse ..	0	10	0
£2 12s. 7d.			
Total	£13	0	0

Subscriptions and Donations

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

BEDFORD.

By Rev. S. Connor.

Collections in the Moravian Church ..	7	0	4
Sunday School, for Coolie School, Surinam ..			
Mite Association (see p. xx.)			
"Roselle Gardens" ..	5	0	0
£18 17s. 7d.			

Mission Boxes:

Aston, Mr. and Mrs. ..	1	0	9
Barker, Miss ..	0	9	10
Blott, Mrs. ..	0	12	6
Briggs, Miss ..	0	2	4
Brittain, Miss ..	0	9	2
Careless, Miss F. ..	0	7	5
Chamberlain, Miss O. ..	0	1	10
Connor, Mrs. ..	1	6	7
Cordwell, Miss ..	1	9	1
Friend, A. ..	0	4	4
Garrett, Mrs. ..	0	4	7
Gribble, Mrs. H. ..	0	5	11
Gribble, Miss D. ..	0	7	3
Hague, Mrs. James ..	2	8	7
Hague, Mr. Joseph ..	0	6	6
Hague, Miss ..	0	2	8
Hewitt, Miss ..	0	10	11
Jarvis, Miss ..	0	11	1
Lane, Miss ..	1	12	11
Leach, Mrs. ..	0	15	6
Lee, Mrs. ..	0	11	0
Marriott, Mrs. ..	0	8	1
Purser, Miss B. ..	0	9	5
Purser, Fred ..	0	9	4
Thomson, Mr. R. ..	0	9	1
Wheatley, Miss F. ..	0	11	6
£16 8s. 2d.			

By Miss Seifferth.

Arnold, Mrs. S. ..	1	0	0
Batt, Miss ..	0	5	0
Essex, Miss ..	0	5	0
Essex, Mrs. Edward ..	1	0	0
Horton, Mr. ..	0	5	0
Hyslop, Mrs. ..	1	0	0
North, Mrs. ..	0	5	0
Oates, Miss ..	0	2	0
Peacock, Mrs. ..	1	0	0
Polhill, Mr. Cecil ..	5	0	0
Seifferth, Miss ..	0	5	0
Smith, Miss M. ..	0	2	6
Thompson, Miss ..	1	0	0
Timaeus, Miss L. ..	1	0	0
Timaeus, Miss S. F. ..	1	0	0
£13 9s. 6d.			

By Mrs. E. F. Hassé.

Gilder, Miss H. ..	0	10	0
Gordon, Mrs. ..	2	0	0
Gordon, Miss ..	1	0	0
Hassé, Prof. H. R. ..	1	10	0
Hassé, Mrs. E. R. ..	1	0	0
Kragh, Mrs. ..	0	5	0
Kragh, Miss ..	0	5	0
Lorraine, Miss E. ..	1	0	0
Nelson, Mrs. R. ..	0	5	0
Priestman, Mr. & Mrs. T. ..	5	0	0
Smith, Mrs. F. ..	0	5	0
Smith, Mr. H. ..	0	5	0
£13 5s. 0d.			

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

By Miss L. Timaeus.

For Medical Mission, Leh.

Roselle Garden ..	0	5	0
Seifferth, Miss ..	0	2	6
Timaeus, Miss L. ..	0	5	0
Timaeus, Miss S. F. ..	0	5	0
Timaeus, Miss M. W. ..	0	2	6
Timaeus, Miss H. M. ..	0	1	0
£1 1s. 0d.			

Total £55 3 0 £7 18 3

BEDFORD.

Queen's Park.

By Rev. R. E. Pritchett.

Collections in the Sunday School ..	4	4	3
Anon. ..	0	10	0
Bryant, Mrs. ..	0	5	0
Edwards, Miss G. ..	0	6	2
Haggard, Mrs. ..	1	7	1
Newbound, Mrs. ..	0	10	0

Total £7 2 6

BELFAST.

University Road.

By Rev. W. A. Summers, B.Sc.

Church Grant ..	6	0	0
Sunday School Grant ..	2	10	0
Carey, Mr. John ..	1	0	0
Lang, Miss E. ..	0	5	0
"Nemo" ..	0	7	6
£10 2s. 6d.			

Mission Boxes—

Belch, Miss F. ..	0	6	5
Bell, Mrs. A. M. ..	0	10	0
Bradshaw, The Misses M. and E. ..	0	10	9
Bridge, Miss ..	0	11	4
Bunting, Mrs. H. ..	0	15	0
Cairns, Mr. F. ...	0	4	3
Carson, Mrs. ..	0	9	6
Catney, Mr. E. ..	0	18	9
Connor, Miss A. ..	0	6	0
Duncan, The Misses J. and A. ..	0	16	0
Hutchman, Master R. ..	0	5	10
Loughridge, Miss E. ..	0	2	3
Maloney, Marcella ..	0	1	6
Manderson, Mrs. ..	0	11	7
Martin, Miss E. ..	0	8	2
McAuley, Miss A. ..	0	3	11
McCallum, Master F. ..	0	10	0
McWilliams, Mrs. J. ..	0	11	8
Shawe, Masters D. and R. ..	1	1	0
Stanfield, The Misses J. and B. ..	1	0	0
Stanfield, Mr. W. P. ..	0	14	10
Summers, C. and R. ..	0	10	0
Thompson, Miss A. ..	0	9	7
Wilson, Mrs. ..	1	3	7
£13 1s. 11d.			

Total £23 4 5

GENERAL SPECIAL
FUND. OBJECTS.
£ s. d. £ s. d.

BELFAST.

Cliftonville.

By Rev. L. J. Britton, B.A., B.D.

Collections in the Moravian Church and Sunday School	9	0	0
Total	£9	0	0

BRISTOL.

By Rev. J. H. Blandford, M.A.

Collections in the Mora-			
vian Church ..	6	10	0
" In Answer to Prayer "	1	0	0
A Friend deeply interested			
in Moravian Missions ..	2	0	0
" Anon. " ..	25	0	0
Birtill, Mr. F. E., for			
<i>Unyamwezi</i> ..			2 10 0
Harding, Miss H. F. ..	0	1	0
Hodges, Miss, for <i>Jamaica Native Ministers'</i>			
<i>Training Fund</i> ..			5 0 0
Hutton, Dr. S. K. ..	0	10	0
Mite Association (see p. xx.)			
Monks, Mr. H. C. ..	0	10	0
	£35	11	0
<i>Less Expenses</i> ..	1	0	0
Net Total	£34	11	0
			£7 10 0

BRISTOL JOINT MISSIONARY ASSOCIATION.

By Miss A. S. Birtill.

Amory, Mrs.	..	..	0	5	0
Birtill, Miss A. B.	..	..	0	2	6
Birtill, Mr. H. G.	..	..	0	2	6
Brett, Miss, for <i>Unyamwezi</i>	..	..		
				0	5	0
Butlin, Miss	..	..	0	5	0
Chase, Mrs.	..	..	0	2	6
Cordy, Mrs.	..	..	0	5	0
Crowe, Miss	..	..	0	5	0
Dawkins, Miss	..	..	0	10	0
Eberle, B., Esq.	..	..	1	1	0
"Friend "	..	..	0	2	6
Glanville, Miss	..	..	0	5	0
Holborow, Miss	..	..	0	5	0
Hooper, Miss	..	..	0	2	6
Hughes, Miss	..	..	0	2	6
James, Mrs. F.	..	..	0	2	6
Lavington, Miss	..	..	0	2	6
Law, Miss	..	..	0	10	0
Manley, The Rev. Canon	..	..	0	5	0
Mitchell, Mrs. G. W.	..	..	0	2	6
Mitchell, The Misses	..	..	0	2	6
Nairn, Mrs.	..	..	0	2	6
Nurse, Mrs.	..	..	0	2	6
Rogerson, Miss	..	..	0	2	6
Shaw, Mrs.	..	..	0	2	6
Tapscott, Miss	..	..	0	2	6
Tryon, The late Mrs.	..	..	0	2	6
"Two Friends "	..	..	0	2	6
Whitwill, Miss B. M.	..	..	0	2	6
Whitwill, Miss E. B.	..	..	0	2	6
Yeardley, Mrs.	..	..	0	2	6
£6 11s. 0d.						

GENERAL SPECIAL
FUND. OBJECTS.
£ s. d. £ s. d.

By Mrs. A. J. Heath.

Harris, Miss	0	10	0	
Harding, The Late Dr. J. A.	4	0	0	
Ditto, for <i>Leh Medical Mission</i>				0 18 0
Heath, Rev. A. J.	0	5	0	
Higginton, Mrs.	0	5	0	
Holman, Miss	1	1	0	
Mackenzie, Miss	0	10	0	
£7 7s. 0d.				

By Mrs. B. LaTrobe.

Corrall, Miss	1	1	0
"Friend, A"	1	1	0
Holbrook, Mrs.	0	5	0
LaTrobe, Mrs. B.	1	1	0
Naish, Mr. A.	0	5	0
White, Miss	5	0	0
	£8	13s.	0d.

Mission Boxes—

Birtill, Miss A. S.	1	0	3
Blandford, Frances	0	10	6
Brown, Molly and Jack	0	1	6
Bunting, Miss	0	7	3
Cole, Mrs.	0	6	2
Davis, Miss Betty	0	15	4
Durnford, Miss	0	1	1
Gurd, Mrs.	0	18	2
Hanna, Miss	0	12	0
Harding, Miss	0	6	8
Heath, The Misses	0	5	2
Heighway, Mrs.	0	10	0
Keevill, Mary, "In Memory of"	0	10	0
Keevill, Terence	1	1	0
LaTrobe, Mrs. B.	0	18	5
Lewsley, Miss	0	8	6
Light, Mr. and Mrs.	0	7	7
Linton, Mrs.	0	10	9
Mahle, Miss Minnie	0	16	11
Mahle, Joan	0	19	2
Price, The Misses	0	16	1
Rutley, Mrs.	0	3	7
Welsford, Miss	0	2	9
Wride, Mrs.	0	6	3
	£12	15s.	1d.

Sunday Schools—

Boys	1	3	11
Girls	1	4	0
Infants	0	18	2
Young Men's Bible Class	1	4	5
Young Women's Bible Class	0	15	5
	£5	5s.	11d.

Part Proceeds of Sale	63	3	4
Total	£102	14	4

BROCKWEIR.

By Rev. R. Klesel.

Collections in the Moravian Church	2	0	2
Ditto, in Sunday School	1	11	6
Lecture	0	11	0
Klesel, Rev. G. R. and Mrs.	0	10	0
Mite Association (see p. xx.)			
	£4	12s.	8d.
Mission Boxes—			
Richmond, Mr. G.	0	8	6
	£0	8s.	6d.
Total	£5	1	2

Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
CROOK.						
<i>By Mr. R. S. Farrar.</i>						
Collections in the Mora-						
vian Church ..	1	15	0			
£1 15s. 0d.						
<i>Mission Boxes—</i>						
Farrar, Gerald ..	0	7	6			
Gibbon Family ..	0	2	5			
Grundy, Connie and						
Arnold ..	0	4	2			
Grundy, Doris ..	0	1	9			
Harrod, Katie and						
Harry ..	0	7	5			
Harrod, Miss G. ..	0	10	6			
Heyes, Marion ..	0	4	7			
Jackson, Mrs. ..	0	5	5			
Johnson, Emily ..	0	2	1			
Pear, Mrs. ..	0	5	2			
Race, Teddy ..	0	2	2			
Robinson, Edith ..	0	2	3			
Robinson, Miss P. ..	0	6	9			
Sams, Edna ..	0	12	2			
Stamper, Jack ..	0	2	6			
Sunday School ..	1	5	10			
Turner, Mr. J. ..	0	9	7			
£5 12s. 3d.						
Total	£7	7	3			

DUBLIN.						
<i>By Sir John P. Griffith, Treasurer.</i>						
Collections in the Mora-						
vian Church ..	123	1	10			
Abbott, Joseph, Esq. ..	10	0	0			
Boydell, J. F., Esq. ..	20	0	0			
Boydell, Mrs. ..	10	0	0			
Ditto, for West India				1	0	0
Schools ..						
Ditto, for Leh Medical				2	0	0
Mission ..						
Ditto, for Jamaica				2	0	0
Native Minister's						
Training Fund ..						
Bradshaw, The Misses,						
"In Memoriam, M.E.B." ..	1	0	0			
Dividends on two Shares						
in Commercial Build-						
ings Company ..	5	0	0			
Griffith, Sir John P. ..	1000	0	0			
Griffith, Miss A. B. ..	25	0	0			
Homan, W. S. B., Esq. ..	0	5	0			
Jacob, Charles E. Esq. ..	1	0	0			
Keene, Miss A. ..	2	2	0			
Mite Association (see p. xx.)						
Purser, Alfred, Esq. ..	0	10	0			
Purser, John J. Esq.,						
M.D. ..	2	0	0			
£1199 18 10						
Less Expenses ..	13	5	6			
Net Total	£1186	13	4	£5	0	0

DUKINFIELD.						
<i>By Rev. S. C. Neath.</i>						
Collections in the Mora-						
vian Church and Sun-						
day School ..	4	13	9			
£4 13s. 9d.						

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes—</i>						
Barratt, Mr. L. ..	0	4	6			
Clawley, Mr. J. ..	0	2	7			
Cookson, Miss Norah ..	0	4	0			
Downs, Miss Nellie ..	0	1	3			
Glover, Mrs. ..	0	2	9			
Harrop, Mr. W. ..	0	4	7			
Hathaway, Mrs. D. ..	0	1	1			
Hookey, Mrs., Senior ..	0	9	8			
Humphreys, Miss E. ..	0	4	3			
Marshall, Master						
Norman ..	0	2	5			
Meace, Master Harry ..	0	3	0			
Nightingale, Mrs. ..	0	10	2			
Neath, Master Ivor ..	0	10	0			
Senior, Mrs. ..	0	3	8			
Senior, Mr. Leslie ..	0	2	1			
Walker, Master Eric ..	0	2	3			
Williamson, Mr. John ..	0	3	3			
£3 11s. 6d.						
Total	£8	5	3			

FAIRFIELD.						
<i>By Rev. J. Connor, B.A.</i>						
Collections in the Mora-						
vian Church ..	11	0	0			
Sunday Schools ..	21	10	6			
Shawe, Mrs. S., for Leh				1	0	3
Hospital ..						
Primary Department,						
Harvest Festival, for						
Demerara ..	4	4	6			
£37 15s. 3d.						

<i>By Mrs. J. Mort.</i>						
Barrow, Miss ..	0	1	0			
Bowler, Mrs. T. ..	0	1	0			
Clegg, Mrs. ..	0	1	0			
Connor, Rev. J. ..	0	2	0			
Dawson, Mrs. ..	0	1	0			
Eagle, Miss ..	0	5	0			
Gardner, Mrs. ..	0	1	0			
Geddes, Mrs. S. ..	0	3	0			
Hall, Mrs. ..	0	1	0			
Hollings, Miss ..	0	1	0			
Howard, Mrs. ..	0	1	0			
Leigh, Mrs. ..	0	1	0			
Leigh, Miss ..	0	1	0			
Mallinson, Mrs. ..	0	1	0			
Mort, Mrs. J. ..	0	2	0			
Mumford, Mrs. ..	0	1	0			
Shawe, Miss ..	0	3	6			
Shawe, Miss W. ..	0	10	0			
Shawe, Mr. F. B. ..	0	10	0			
Warburton, Mrs. ..	0	1	0			
£2 8s. 6d.						
Total	£34	19	0	£5	4	9

FULNECK.						
<i>By Rev. C. H. Mellowes.</i>						
Collections in the Mora-						
vian Church ..	17	0	0			
Ditto, in the Sunday						
School ..	12	0	2			
Boarding Schools, Y.P.A.						
(see p. xx.)						
Haste, The late Mr.,						
Interest on Legacy ..	0	16	8			
Stott, Mr. A., Mission Box						
(2 years) ..	1	6	0			
£31 2s. 10d.						

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

By Miss Janet Birtill.

Belshaw, Mrs. ..	0	5	0
Birtill, Miss J. ..	0	10	0
Johnson, Mrs. G. ..	0	2	6
Moorhouse, Mrs. ..	0	1	0
Orr, Mrs. ..	0	2	0
Scandrett, The Misses ..	0	5	0
Shawe, Mrs. Edward ..	0	5	0
Tempest, Mrs. H. F. M. ..	1	1	0
Waugh, Mrs. ..	0	5	0

£2 16s. 6d.

By Miss Emily Wade.

Barker, Miss A. ..	0	2	0
Bramley, Mr. ..	0	2	0
Dennison, Miss M. ..	0	2	6
Driver, Mrs. J. ..	0	2	6
Driver, Mrs. H. ..	0	1	0
Hutton, Miss M. ..	0	2	6
Hutton, Miss S. E. ..	0	2	6
Johnson, Mr. J. G. ..	0	2	6
Lumby, Mrs. W. ..	0	5	0
Maude, Mr. R. ..	0	5	0
Mort, Mrs. W. ..	0	2	0
Norton, Mrs. S. ..	0	2	6
Rendell, Mrs. ..	0	2	6
Richardson, Miss L. ..	0	2	6
Scarth, Mr. J. ..	0	2	6
Stott, Mrs. F. ..	0	2	0
Stott, Miss C. ..	0	2	0
Wade, Ald. S. ..	1	0	0
Wade, Miss E. ..	0	10	0
Wade, Mr. W. G. ..	0	2	6
Walker, Miss C. ..	0	2	6
Wilson, Mr. G. ..	0	1	0
Womersley, Mr. H. ..	1	0	0
Womersley, Mrs. F. ..	0	1	0

£5 0s. 6d.

By Miss C. E. Clemens.

Brook, Mrs. ..	0	2	6
Clemens, The Misses ..	0	5	0
Dawson, Mrs. J. ..	0	5	0
Gregory, Mrs. ..	0	10	6
Jackson, Mrs. ..	0	2	6
Smith, Mr. A. F. Mor- daunt ..	0	10	6

£1 16s. 0d.

Total £40 15 10

GOMERSAL.

By Mr. J. W. Rhodes, Treasurer.

Collections in the Mora- vian Church ..	3	5	3
Y.P.A. Mission Boxes ..	8	12	0
Ditto, Donation ..	1	8	0
	£13	5	3
Less Expenses ..	0	12	3
Net Total	£12	13	0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

GRACEHILL.

By Rev. W. Smith, B.D.

Collections in the Mora- vian Church ..	6	1	11
Lantern Lecture on Lab- rador ..	1	17	0
Boyce, Mr. and Mrs. A., per Rev. J. Ellis ..	5	0	0
Boyd, Miss ..	0	5	0
Boyd, Mr. H. ..	1	0	0
Dickey, Mr. and Mrs. ..	0	12	6
Mackay, Miss ..	2	0	0
Moore, Mr. R. ..	1	0	0
Thompson, Mr. J. ..	0	10	0

£18 6s. 5d.

Mission Boxes:—

Millar, Miss E. ..	0	11	6
Nicholl, Miss L. ..	0	19	6
Ramsey, Miss E. ..	2	15	0
Sloan, Miss M. E. ..	1	0	0
Smith, Rev. W. and M. ..	0	13	6
Sunday School, Boys' Classes ..	1	2	0
Ditto, Girls' Classes ..	1	3	9
Taylor, Miss A. ..	0	8	10
Thompson, Miss R. ..	0	17	2
Weir, Mrs. John ..	0	16	3
Weir, Miss M. ..	0	9	3

£10 16s. 9d.

Total £29 3 2

HAVERFORDWEST.

By Rev. A. G. Phillips.

Collections in the Mora- vian Church ..	6	17	7
Williams, Miss M. E. ..	2	0	0
Ditto, Donation ..	1	0	0

£9 17s. 7d.

Mission Boxes:—

Codd, Lala ..	0	4	0
Howells, Alice ..	0	3	1
Lewis, Mr. W. ..	0	6	7
Masl Mrs. ..	0	2	3
Williams, Kathleen ..	0	8	4

£1 4s. 3d.

By Mr. G. I. Howells.

Birch, Mr. G. R. ..	0	2	6
Davies, Mr. Monty ..	0	2	0
Green, F. P., Esq., ..	0	5	0
Hammond, Mr. ..	0	2	0
Howells, Mr. G. L. ..	0	2	0
Jenkins, Messrs. J. L. & Co. ..	0	2	6
John, Mr. W. B. ..	0	2	6
King, Mr. J. ..	0	2	6
Lewis, Mr. Jacob ..	0	2	0
Lewis, Mr. W. A. ..	0	2	0
Male, Mr. H. ..	0	2	0
Morris, Mr. and Mrs. C. Dudley ..	0	10	0
Munt, Mr. F. ..	0	2	0
Rees, Mrs. Ben ..	0	2	0
Rowlands, Mr. A. G. ..	0	2	0
Sales, C. C., Esq., J.P. ..	0	5	0
White, Miss E. A. ..	0	5	0

£2 13s. 0d.

	GENERAL FUND.			SPECIAL OBJECTS		
	£	s.	d.	£	s.	d.
<i>By Mrs. A. G. Phillips.</i>						
Codd, Mr. H.	0	2	0			
Evans, Mr. J. B. . . .	0	5	0			
Francis, Mr. and Mrs. .	0	2	6			
John, Mr. Edwin A. . .	0	5	0			
Morgan, Mrs.	0	6	0			
Phillips, Mrs. A. G. . .	0	2	6			
Sinnett, Miss	0	2	6			
Webb, Mrs.	0	2	6			
£1 8s. 0d.						

	£15	2	10
Less Expenses	1	7	0
Net Total	£13	15	10

HECKMONDWIKE.

By Mr. J. H. Siddron.

Collections in the Mora-			
vian Church	1	12	4
Ditto, Sunday School	0	11	8
Wharton, Mrs., Donation	1	0	0
Total	£3	4	0

HORTON.

By Mr. W. Bairstow, Treasurer.

Collections in the Mora-			
vian Church	4	0	0
Ditto, Sunday School	4	0	0
£8 0s. 0d.			

<i>F.P.A. Mission Boxes—</i>						
Barker, Mrs. W. . . .	0	3	7			
Cook, Charles	0	4	0			
Dyson, Elsie	0	4	0			
Hardy, Nellie	0	4	4			
Humberstone, Miss . .	1	0	10			
Jowett, Edgar	0	2	2			
Muff, Raymond	0	2	4			
Savage, Edith	0	6	1			
Swithenbank, C. . . .	0	7	9			
Taylor, W.	0	3	10			
Waite, Gladys	0	4	0			
Watson, Tom	0	5	0			
Watson, Ethel	0	2	6			
Wilcock, Mr.	1	0	1			
£4 10s. 6d.						

Total	£12	10	6
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KILWARLIN.

By Rev. L. Taylor.

Collections and Subscrip-			
tions.	3	15	4
Mite Association (see			
page xx.)			

<i>Mission Boxes:—</i>						
Briggs, Miss	0	14	8			
Grant, Mrs.	0	14	11			
Law, Mrs.	1	8	8			
£2 18s. 3d.						

Total	£6	13	7
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	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.

KIMBOLTON.

By Mr. H. Foskett.

Collections in the Mora-			
vian Church	2	6	1
Profit from the Tea . .	0	8	2
Landin, Mrs. W. . . .	0	10	0
Lee, Mrs.	0	2	6
Mite Association (see p. xx.)			
Whiteman, Mr. F. . . .	0	5	0

£3 11s. 9d.

Mission Boxes—

Hankins, Miss A. . . .	0	10	6
Horsford, Mrs. J. . . .	0	6	0
Landin, Miss	1	1	0
Robinson, Miss J. . . .	0	15	7
Tyler, Mrs.	0	1	10
Wagstaff, Miss E. . . .	0	18	0
Wilson, Mrs. F. . . .	0	11	0

£4 3s. 11d.

Total	£7	15	8
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KINGSWOOD.

By Bishop J. E. Zippel.

Collections in the Mora-			
vian Church	1	5	6
Balance from "Social" .	0	2	8
Children's Concert . . .	1	5	0
Batt, Mrs.	0	4	0
Flook, Mrs.	2	0	0
Hendy, Mr. H. T. . . .	0	7	6
Mellowes, Mr. R. F. . .	0	10	6
Mite Association (see p. xx.)			
Snell, Mr. C.	2	0	0
Stone, Miss	2	0	0
White, Mr. H. J. . . .	0	3	0
Zippel, Bishop and Mrs.	2	0	0

£11 18s. 2d.

Mission Boxes—

Bible Class	0	17	0
Bright, Miss	0	4	2
Claridge, Miss N. . . .	0	7	1
Davis, Mr. S.	0	8	9
Golding, Miss M. . . .	0	5	3
Holly, Miss D.	0	10	7
Hopkins, Mrs.	0	7	9
Mellowes, Master F. H.	0	2	0
Portingale, Mr. G. . . .	0	6	1
Piper, Miss H.	0	4	3
Sunday School	2	0	0
Watkins, Miss N. . . .	2	8	5
White, Master J. . . .	0	4	3

£8 5s. 7d.

Total	£20	3	9
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LEOMINSTER.

By Mr. H. A. Poulton.

Collections in the Mora-			
vian Church	2	1	9
Mite Association (see p. xxi.)			

£2 1s. 9d.

GENERAL SPECIAL
FUND. OBJECTS.
£ s. d. £ s. d.

By Mrs. W. C. Miles.

Collection at Sunday School for Makkovik School				0	7	8
Adlington, Miss	0	5	0			
Anonymous	0	10	0			
Ellison, Rev. T. H.	0	5	0			
Ellwood, Mrs.	0	2	6			
Gibbon, Mr.	0	10	0			
Holmes, Mr. and Mrs.	0	2	6			
Jackson, Capt. and Mrs. J. C.	0	5	0			
Johnson, The Misses	0	5	0			
Miles, Mr. and Mrs. W. C.	0	15	0			
Morgan, Mr. E.	0	2	6			
Phillips, Miss	0	2	6			
Phillips, Miss E.	0	2	6			
Reichel, Miss	0	2	6			
Shawe, Mrs. M. E.	2	0	0			
Shawe, Mr. F. H.	0	2	0			
Shawe, Capt. E. M. (1925)	1	1	0			
Taylor, Mrs. G.	0	2	0			
Thomas, Mrs.	0	2	6			
Y.P.A. Donation,	1	10	0			
£8 15s. 2d.						
Mission Boxes—						
Jackson, Mrs. J. C.	1	4	3			
Miles, Mrs.	0	6	11			
Phillips, Miss E., Class	0	8	10			
Shawe, Mrs.	0	5	5			
£2 5s. 5d.						
Total	£12	14	8	£0	7	8

LONDON, FETTER LANE.

By Rev. J. N. Libbey, M.A.

Collection in the Moravian Church	3	13	6
Mite Association (see p. xxi.)			
Ladies' Sewing Party	30	0	0
Total	£33	13	6

LONDON, HORNSEY.

By Mr. G. H. Pemsel, Treasurer.

Collections in the Moravian Church	9	16	0
Barnett, Miss	1	0	0
Mite Association (see p. xxi.)			
Schooling, Mr. W.	0	10	0
Soldan, Mr. O.	1	1	0
Williams, Mrs.	2	2	0
£14 9s. 0d.			
Mission Boxes—			
Smith, Rev. C.	2	0	0
Soldan, Mr. O.	0	10	9
£2 10s. 9d.			
Sunday School Collections	13	0	0
Total	£29	19	9

LONDON, UPTON MANOR.

By Mr. W. Terrett, Treasurer.

Collections in the Moravian Church	3	16	6
Donation from Sunday School	3	3	0
Anonymous	0	10	0

GENERAL SPECIAL
FUND. OBJECTS.
£ s. d. £ s. d.

Donation from Women's Meeting	2	2	0
Mite Association (see p. xxi.)			
£9 11s. 6d.			

Mission Boxes—

Beaman, Mrs. and Miss	0	10	6
B.T.N.	0	3	6
Chubb, Miss	0	5	10
Crawford, Mrs., Senior	0	5	0
Crawford, Mrs.	0	2	7
Crawley, Mrs.	0	6	10
Hazell, Miss B.	0	1	1
Hopkins, Mrs.	0	1	9
Isherwood, Miss	0	13	4
Lay, Mrs. C.	0	5	9
Miles, Mrs.	0	13	3
O.S.	1	2	0
"Persis"	0	4	7
Pascoe, Miss	0	2	0
Rollason, Mrs.	0	4	0
Thellwall, Mrs.	0	10	6
V.R.L.	1	0	3
West, Mrs.	0	8	7
Wood, Miss	0	6	8
Yeates, Miss	0	5	0
£7 13s. 0d.			

Total £17 4 6

LONDON LADIES' ASSOCIATION.

(Mrs. C. J. Klesel, Secretary.)

*Fetter Lane—**By Mrs. John Bithrey.*

Bithrey, Mrs.	0	5	0
Manson, Miss Amy	6	0	0
Salter, Mrs. L.	0	5	0
£6 10s. 0d.			

By Mrs. Ward.

Andros, Mrs.	0	2	6
Bateman, Mr. and Mrs. G. E.	0	10	0
Bertenshaw, Mrs.	0	10	0
Bohling, Mrs.	0	5	0
C.R.V.	0	10	0
Elliott, Mr. H.	0	5	0
Harman, Mrs. L. M.	1	0	0
Hines, Mrs. H.	1	1	0
Ilgner, Mr.	0	2	6
Langford, Mr. and Mrs.	0	10	0
La Trobe, Miss E. S.	0	10	0
Leach, Mrs.	0	1	0
Libbey, Rev. J. N. and Mrs.	1	0	0
Oates, Mr. J. S.	0	5	0
Oxley Mr. T. H.	0	10	0
Pemsel, Mr. H. J.	2	0	0
Pennington, Mrs. L. G.	0	2	6
Scandrett, Mr. J. R.	2	0	0
Shaw, Mr. H.	0	10	0
Smith, Mr. J.	0	2	6
Still, Mrs.	0	2	6
Tjaden, Mr. A.	0	3	6
Ward, Bishop and Mrs.	2	0	0
Ward, Bishop A., for Carmel Centenary Fund, Jamaica			
£14 13s. 0d.			

0 10 0

Subscriptions and Donations

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
<i>For Leh Special Fund (Orphans).</i>		
<i>By Mrs. J. N. Libbey.</i>		
<i>Fetter Lane—</i>		
Bateman, Mrs. G. ..	0	2 0
Batt, Mrs. W. ..	0	5 0
Bertenshaw, Mrs. ..	0	2 6
Bithrey, Mrs. ..	0	3 0
Harvey, Mrs. ..	0	2 0
Libbey, Mrs. N. ..	0	2 6
Mallalieu, Rev. J. M. ..	0	2 6
Pemsel, Mr. H. J. ..	0	10 0
Perrett, Miss ..	0	2 0
Scandrett, Mr. J. R. ..	0	5 0
Shaw, Mrs. H. ..	0	2 6
Smith, Mr. A. ..	0	2 6
£2 1s. 6d.		
Total	£20 13 0	£2 11 6

Hornsey—
By Mrs. C. J. Klesel.

Hare, Mr. and Mrs. W. ..	0	10 0
Hasse, Mrs. L. ..	0	5 0
Hewer, Mr. Basil ..	1	1 0
Hieber, Mrs. G. ..	1	10 0
Kinross, Mrs., Senr. ..	2	2 0
Klesel, Rev. C. J. & Mrs. ..	1	0 0
Klesel, Miss E. ..	0	5 0
Lamble, Mrs. (Donation) ..	0	10 0
Pemsel, Mr. & Mrs. G. H. ..	1	1 0
Pidgeon, Mr. H. M. ..	1	1 0
Price, Mrs. (Donation) ..	1	0 0
Wilson, Rev. H. J. ..	0	5 0
£10 10s. 0d.		

For Leh Special Fund (Orphans).
By Mrs. J. N. Libbey.

<i>Hornsey—</i>		
Essex, Miss ..	0	2 6
Klesel, Rev. C. J. & Mrs. ..	0	3 0
Klesel, Miss E. ..	0	1 0
Pemsel, Mr. G. H. ..	0	5 0
Smith, Mrs. F. W. ..	0	5 0
£0 16s. 6d.		
Total	£10 10 0	£0 16 6

MALMESBURY.

By Mr. Jas. D. Curtis, Treasurer.

<i>Collections in the Mora-</i>		
<i>vian Church, less Ex-</i>		
<i>penses ..</i>	2	0 6
<i>From Sale of Work ..</i>	8	0 0
<i>Lockstone, Mr. E. H. ..</i>	1	0 0
£11 0s. 6d.		
<i>Mission Boxes—</i>		
Box, Master C. ..	0	4 2
Box, Miss Muriel ..	0	2 2
Brown, Mrs. ..	0	10 0
Clarke, Mr. & Mrs. W. ..	2	18 6
Curtis, Miss D. ..	1	12 0
Fry, Miss B. ..	0	1 0
Gough, Master P. ..	0	7 1
Jones, Mrs. A. S. ..	0	13 8
Jones, Miss G. ..	0	16 4
Jones, Mr. L. W. ..	0	12 0

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
Pearce, Master E. ..	0	5 4
Perrett, Miss M., and Messrs. C. & S. Twine	1	3 2
Robinson, The Misses	0	12 9
Shingles, Miss M. ..	0	0 10
Shipton, Miss A. ..	0	7 6
Slade, Mr. C. ..	1	0 0
Sunday School box ..	1	5 1
Tanner, Mrs. J. ..	0	6 0
Type, Miss P. ..	0	4 11
£13 2s. 6d.		

By Miss Hanks.

Baylis, Mrs. ..	0	2 6
Jones, Mrs. J. A. ..	0	2 6
Matthews, Mrs. C. ..	0	2 6
Richmond, Mrs. ..	0	5 0
£0 12s. 6d.		
Total	£24 15 6	

MIRFIELD AND HALIFAX.

By Rev. J. W. Crawford.

<i>Collections in the Mora-</i>			
<i>vian Church ..</i>	3	0 2	
<i>Ditto, Sunday School</i>	0	7 0	
<i>Armitage, Mrs. ..</i>	3	10 0	
<i>Ditto, for Jamaica ..</i>			10 0 0
<i>Ditto, for Labrador ..</i>			10 0 0
<i>Ashton, Mr., "In Memo-</i>			
<i>riam" ..</i>	0	5 0	
£27 2s. 2d.			

By Miss Lister.

Armitage, Mrs. G. ..	1	11 6
Ellis, The Misses ..	0	3 0
Lang, Mrs. T. ..	0	2 6
Lister, Miss ..	0	5 0
Swithenbank, Mr. E. ..	0	5 0
Swithenbank, Mr. A. ..	0	1 0
Waddington, Miss ..	0	10 0
£2 18s. 0d.		

Y. P. S. C. E.

By Miss Ethel Crawshaw.

Armitage, Mr. J. ..	0	4 4
Crawshaw, Mr. A. ..	0	4 4
Knowles, Miss A. E. ..	0	4 4
Rome, Mrs. R. ..	0	4 4
Swithenbank, Mr. E. ..	0	4 0
Swithenbank, Mrs. E. ..	0	4 0
Wilson, Miss E. ..	0	8 8
£1 14s. 0d.		

By Miss A. M. Oates, Halifax.

"A Friend" ..	0	2 6
"Anonymous" ..	0	2 6
Bulmer, Mrs. ..	0	2 6
"Gillis Plains" ..	0	3 0
Hirst, Miss ..	0	2 6
Member, An old ..	1	0 0
Oates, Miss Alice M. ..	0	10 0
Oates, Miss Amy ..	0	5 0
Wavell, Miss F. ..	0	10 0
£2 18s. 0d.		

Total £14 12 2 £20 0 0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

OCKBROOK.

By Rev. J. M. Birtill.

Collections in the Mora-			
vian Church ..	18	3	2
Proceeds of Lecture ..	2	7	4
Chorley, Mrs. (1925) ..	0	10	0
Ditto (1926) ..	0	10	0
Mite Association (see p. xxi.)			
£21 10s. 6d.			

Mission Boxes—

Cope, Miss E. E. ..	0	9	6
Hudston, Master B. ..	0	5	0
Sunday School:			
Primary ..	1	2	6
1st Girls ..	1	3	0
2nd Girls ..	0	11	1
3rd Girls ..	0	4	6
1st Boys ..	0	9	0
Senior Classes ..	3	2	8
£7 7s. 3d.			

By Mrs. Nelson.

Batt, Rev. W. and Mrs. ..	2	2	0
Cartwright, Miss ..	2	0	0
Edwards, Mrs. ..	1	0	0
Harvey, Miss ..	0	2	6
Harvey, Miss E. ..	0	2	6
MacLeavy, Rev. G. B. ..	0	10	0
Naylor, Mr. W. ..	0	5	0
Nelson, Mrs. H. S. ..	1	0	0
Nelson, Miss C. M. ..	0	2	6
Taylor, The Late Mrs. H. Brooke ..	1	0	0
£8 4s. 6d.			

By Mrs. S. H. Kershaw.

Brown, The Misses ..	1	0	0
Kershaw, Mrs. S. ..	1	0	0
Thankoffering ..	2	15	0
£4 15s. 0d.			

	£41	17	3
Less Expenses	0	13	10
Net Total	£41	3	5

OPENSHAW.

By Mr. W. Hesketh, Treasurer.

Collections in the Mora-			
vian Church ..	3	0	0
Packwood, Mr. F. W. ..	0	10	0
Total	£3	10	0

PERTENHALL.

By Bishop H. R. Mumford.

Collections in the Mora-			
vian Church ..	1	1	8
£1 1s. 8d.			

By Mrs. H. R. Mumford.

Anon. ..	0	3	0
Banks, Mrs. H. ..	0	5	0
Banks, Miss ..	0	2	0
Barr, Mrs. ..	0	1	0
Bates, Mrs. ..	0	4	0
Clarke, Mrs. G. ..	0	5	0

GENERAL FUND.	SPECIAL OBJECTS
£ s. d.	£ s. d.

Clarke, Miss ..	0	1	0
Cook, Mrs. ..	0	2	0
Day, Mr. ..	0	2	6
Greenfield, Mrs. ..	0	2	6
Hawkins, Mrs. ..	0	1	6
Holyoak, Miss ..	0	1	0
Horne, Mr. ..	0	1	0
Landin, Mrs. H. ..	0	4	0
Lester, Miss ..	0	5	0
Mumford, Bishop and Mrs. ..	0	10	0
Pedley, Mrs. ..	0	2	0
Peppitt, Miss ..	0	3	0
Reynolds, Miss ..	0	1	0
Reynolds, Miss A. ..	0	1	0
Ward, Mrs. ..	1	0	0
Whittington, Mrs. ..	0	2	0
Yeo, Miss ..	0	1	0

£4 0s. 6d.

Mission Boxes—

Abrams, Mr. & Mrs. & G. ..	0	5	0
Banks, Miss ..	0	8	0
Bass, Master B. ..	0	4	4
Clarke, Miss ..	0	18	10
Fletcher, Mrs. ..	0	6	10
Frost, Mrs. ..	0	2	2
Hardwick, Mrs. ..	0	6	0
Pack, Miss, and Rey-			
nolds, Miss D. ..	0	10	0
Reynolds, Miss Ivy ..	0	1	8
Thorngate, Mrs. ..	0	8	6

£3 11s. 4d.

Total £8 13 6

PRIORS MARSTON.

By Rev. T. L. Clemens.

Collections in the Mora-			
vian Church ..	3	17	0
Ditto, at Lantern Lec-			
ture, by Bishop A. ..			
Ward ..	1	11	1
Mite Association (see p. xxi.)			
£5 8s. 1d.			

Mission Boxes—

Gardner, Master Jack ..	0	4	2
Henry, Miss M. ..	0	4	0
Masters, Mr. E. ..	2	6	0
£2 14s. 2d.			

Total £8 2 3

RISELEY.

By Miss E. B. Banks.

Collections in the Mora-			
vian Church ..	1	0	4
Banks, Miss E. B. ..	0	2	6
Brown, Mrs. E. ..	0	6	0
Harvey, Rev. and Mrs. J. E. ..	1	0	0
Harvey, Miss Muriel ..	0	2	6
King, Mrs. Fred ..	0	2	6
Mite Association (see p. xxi.)			
Schick, Mrs. ..	0	10	0
Walker, Miss Janie ..	0	5	0
£3 8s. 10d.			

Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes—</i>						
Banks, Miss E. B. ..	0	3	2			
Childs, Mrs. J. ..	0	5	0			
Harvey, Rev. J. E. and Family ..	0	12	0			
King, Miss K. ..	0	3	6			
£1 3s. 8d.						
Total	£4	12	6			

SALEM.

By Mr. W. Barrett, Treasurer.

Collections in the Mora- vian Church ..	1	14	8			
Ditto, in the Sunday School ..	0	17	1			
Ditto, at Lecture ..	1	0	6			
Mite Association (see p. xxi.)						
Free Will Offerings	14	0	4			
£17 12s. 7d.						

<i>Mission Boxes—</i>						
Armitage, Miss L. ..	0	6	0			
Faulks, The Misses ..	0	8	4			
Hanisworth, Mr. E. ..	0	2	6			
Lawton, Mr. J. ..	0	2	8			
Mearns, Mrs. ..	0	4	8			
Schofield, Mr. G. ..	0	3	4			
Stott, Mrs. N. ..	0	4	0			
Sykes, Mr. G. ..	0	9	7			
Vince, Mr. G. ..	0	2	4			
£2 3s. 5d.						

Total £19 16 0

SWINDON.

By Mr. A. E. Matthews.

Collections in the Mora- vian Church ..	7	11	5			
Ditto, in the Sunday School for Deficiency				1	0	0
Grainger, Miss, Collected by	0	3	6			
Ditto, Box, for Defi- ciency ..				0	10	0
Neal, Miss, Collected by	4	4	0			
Mite Association (see p. xxi.)						
Sunday School, per Miss Filsell ..	3	0	0			
£16 8s. 11d.						

Total £14 18 11 £1 10 0

TYTHERTON.

By Rev. C. A. Stooke.

Collections in the Mora- vian Church ..	2	16	6			
£2 16s. 6d.						

<i>Mission Boxes—</i>						
Austin, Mrs. ..	1	11	6			
Brewer, The late Mrs.	0	6	9			
Robins, Mrs. ..	0	17	3			
Sunday School ..	0	9	10			
Zippel, Miss ..	0	18	1			
£4 3s. 5d.						

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.

Ladies' Association.

By Miss Jefferys.

Barnes, Mrs. ..	2	0	0			
Collett, Mr. W. ..	0	2	6			
Hollis, Miss ..	0	2	6			
Humberstone, Miss ..	0	5	0			
Jefferys, Mrs. James ..	0	10	0			
Jefferys, Mr. Alfred ..	0	10	0			
Jefferys, Mr. Sam ..	0	5	0			
Jefferys, Miss H. M. ..	0	2	6			
Long, Mr. W. ..	0	2	6			
Stooke, Rev. C. A. ..	0	5	0			
Zippel, Mrs. ..	0	10	0			
Zippel, Miss C. A. ..	0	2	6			
Zippel, Miss E. M. ..	0	5	0			
£5 2s. 6d.						

Less Expenses 12 2 5
0 7 6

Net Total £11 14 11

WELLFIELD.

By Mr. A. Wilcock.

<i>Mission Boxes—</i>						
Craven, Mrs. ..	0	5	7			
Drake, Mr. W. ..	0	11	2			
Total	£0	16	9			

WESTWOOD.

By Mr. Fred Carter and
Mr. J. F. Dewhurst.

Collections in the Mora- vian Church ..	8	0	7			
Ditto, at Lecture ..	1	2	8			
£9 3s. 3d.						

<i>Mission Boxes—</i>						
Beaumont, Mr. C. ..	1	1	0			
Beaumont, Miss E. ..	0	5	2			
Boardman, Mr. H. ..	0	7	0			
Bodden, Mrs. ..	0	8	10			
Brierley, Mrs. G. ..	0	5	2			
Brierley, Miss P. ..	2	4	1			
Buckley, Miss ..	0	6	0			
Butterworth, Mrs. ..	0	4	3			
Carter, Mrs. J. E. ..	0	10	0			
Carter, Peter ..	0	15	0			
Casterton, Mr. E. ..	0	15	3			
Clarkson, Mr. W. ..	1	1	0			
Dunkerley, Mr. ..	0	4	4			
Dunkerley, Miss D. ..	0	10	2			
Fenna, Mrs. ..	0	1	6			
Fenton, Mr. J. ..	0	5	0			
Fenton, Miss Nancy ..	1	0	0			
Fernday, Mrs. ..	0	5	0			
Field, Mr. J. W. ..	0	4	1			
Fielding, Mrs. ..	0	5	6			
Hanlon, Miss D. ..	0	5	0			
Harp, Miss Eva ..	0	3	9			
Hancock, Mrs. ..	0	10	5			
Hassall, Mrs. ..	0	3	10			
Holt, Miss ..	0	5	1			
Hulme, Miss F. ..	0	3	3			
Johnston, Mrs. ..	0	5	3			
Kershaw, Mrs. F. ..	0	5	0			
Kershaw, Miss ..	0	10	6			
Kershaw, J. and M. ..	0	10	0			

for the Year ending March 31st, 1927.

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	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Lees, Mr. Kenneth ..	2	10	0			
Lees, Mrs. W. ...	0	9	3			
Lingard, H. ...	0	3	10			
Marland, Mrs. ...	0	1	10			
Mills, Mr. J. H. ...	0	4	0			
Mills, Mr. S. ...	0	1	6			
Mitchell, Mr. F. ...	0	5	4			
Newton, Miss F. ...	0	2	4			
Shaw, Miss ...	0	1	6			
Shaw, Mrs. W. E. ...	0	2	10			
Swindells, Mrs. ...	0	1	10			
Taylor, Mr. Alan ...	1	0	0			
Taylor, Mr. G. ...	0	18	5			
Tempest, K. ...	0	2	7			
The Manse ...	2	0	0			
Townsend, Miss N. ...	0	3	6			
Walsh, Miss C. ...	0	8	4			
Whitehead, Mrs. J. ...	0	5	4			
Wood, Mr. Edgar ...	0	3	2			
Wright, Mr. Alan ...	0	10	0			
Wrigley, Miss E. ...	0	10	6			
"X" ...	2	6	8			
Young, Mr. W. ...	0	10	0			
	£27 3s. 2d.					
	£36	6	5			
Less Expenses ..	0	10	0			
Net Total	£35	16	5			

WOODFORD.

By Rev. P. H. Smith.

Collections in the Mora-			
vian Church at Wood-			
ford	1	2	8

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Subscription ..	0	2	6			
Mite Association (see p. xxi.)						
£1 5s. 2d.						
Mission Boxes—						
Haynes, Miss Lena ..	1	7	7			
Knibbs, Miss F. ...	0	8	7			
Plant, Miss ...	0	6	10			
Prestige, Mrs. ...	1	12	0			
Sunday School, Wood-						
ford ..	1	8	10			
Walters, Miss N. ...	0	6	8			
	£5 10s. 6d.					
Total	£6	15	8			

WYKE.

By Mr. E. Sugden, Treasurer.

Collections in the Mora-						
vian Church	5	18	0			
Boxes, for Sikonge ..				2	5	4
Sutcliffe, Mrs. D. ...	1	0	0			
Hanson, Mr. M. E, box	0	1	6			
	£9 4s. 10d.					
Sunday School—						
Monthly Collection ..	2	4	8			
Primary Department Box	0	4	7			
	£2 9s. 3d.					
Total	£9	8	9	£2	5	4

Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.
Leper Home, Jerusalem,							Madta, Khalatse	20	0	0
General Fund, per							Leh Mission and "Lady Evange-	8	0	0
Treasurer	683	1	2				list			
Ditto, from London Asso-							Leh Zenana, "Own Missionary"	52	0	0
ciation	420	19	2				and "Lady Missionary"	2	18	0
Ditto, Ditto, for Beds	293	14	5				Leh Special Fund (Orphans)	54	5	11
Ditto, ditto, Sale of Tin							Leh Hospital	10	4	6
Foil	0	10	3				Demerara	7	10	0
Proceeds of Sale of Tin							Jamaica Native Ministers' Train-	10	0	0
Foil	3	19	3				ing Fund	76	9	8
	£1,402	4	3				Jamaica	0	10	0
				1402	4	3	Jamaica, Own Missionaries	6	17	3
Deficiency				1	10	0	Carmel Centenary Fund, Jamaica	0	10	0
Deficiency and Emergency				60	11	0	Surinam, Coolie School	0	10	0
Education Fund				1,182	6	1	Surinam	80	17	4
Home Mission Fund				22	14	0	West India Country Schools	3	3	0
Bohemian Mission				27	3	6	North Queensland	1	5	0
Unyamwezi				1,384	9	1	Medical Training Fund	52	3	7
Labrador				188	9	10	Special Emergency Fund (Lon-	2	15	0
Labrador Indians				20	11	0	don Association)	5	0	0
Nicaragua Mission and Native							W. Indies "Lady Evangelist"	5	0	0
Evangelist				29	11	2	Banning Hospital	5	0	0
Tibet Mission "Own Missionaries"							Alaska			
and Native Workers				374	18	11				
Kyelang and "Own Missionary"				39	12	6	Total	£5,133	10	7

SUNDAY SCHOOLS.

Sunday School efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	11	2	4	Kingswood	2	0	0
Baltonsborough	0	18	0	Leominster	0	16	6
Bedford, St. Peters	6	17	3	London, Hornsey	13	0	0
Bedford, Queen's Park	4	4	3	London, Upton Manor	3	3	0
Belfast, University Road	2	10	0	Malmesbury	1	5	1
Bristol	5	5	11	Mirfield	0	7	0
Brockweir	1	11	6	Ockbrook	6	12	9
Crook	1	5	10	Salem	0	17	1
Dukinfield	0	10	0	Swindon	4	0	0
Fairfield	25	15	0	Tytherton	0	9	10
Fulneck	12	0	2	Woodford	1	8	10
Gracehill	2	5	9	Wyke	2	9	3
Heckmondwike	0	11	8				
Horton	4	0	0	Total	£115	7	0

MISSION BOXES.

Result of Mission Box Efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	2	15	2	London, Hornsey	2	10	9
Baltonsborough	2	12	7	London, Upton Manor	7	13	0
Bedford, St. Peter's	16	8	2	Malmesbury	13	2	6
Belfast, University Road	13	1	11	Ockbrook	7	7	3
Bristol	18	1	0	Pertenhall	3	11	4
Brockweir	0	8	6	Priors Marston	2	14	2
Crook	5	12	3	Riseley	1	3	8
Dukinfield	3	11	6	Salem	2	3	5
Gomersal	8	12	0	Tytherton	4	3	5
Gracehill	10	16	9	Wellfield	0	16	9
Haverfordwest	1	4	3	Westwood	27	3	2
Horton	4	10	6	Woodford	5	10	6
Kilwarlin	2	18	3	Wyke	2	9	3
Kimbolton	4	3	11				
Kingswood	8	5	7	Total	£185	16	11
Leominster	2	5	5				

SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1927.

Places.	General Fund.	Other Missionary Objects.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.
Boarding Schools and Young People's Auxiliary	16 0 6	16 0 0	32 0 6
Mite Association	22 14 0	45 8 0	68 2 0
General Contributions	206 17 8	1474 0 0	1680 17 8
Baildon	23 8 6	—	23 8 6
Ballinderry	1 1 7	—	1 1 7
Baltonsborough	13 0 0	—	13 0 0
Bedford (St. Peters)	55 3 0	7 18 3	63 1 3
Do. (Queen's Park)	7 2 6	—	7 2 6
Belfast (University Road)	23 4 5	—	23 4 5
Do. (Cliftonville)	9 0 0	—	9 0 0
Bristol	34 11 0	7 10 0	42 1 0
Bristol Joint Association	102 14 4	1 1 0	103 15 4
Brockweir	5 1 2	—	5 1 2
Crook	7 7 3	—	7 7 3
Dublin	1186 13 4	5 0 0	1191 13 4
Dukinfield	8 5 3	—	8 5 3
Fairfield	34 19 0	5 4 9	40 3 9
Fulneck	40 15 10	—	40 15 10
Gomersal	12 13 0	—	12 13 0
Gracehill	29 3 2	—	29 3 2
Haverfordwest	13 15 10	—	13 15 10
Heckmondwike	3 4 0	—	3 4 0
Horton	12 10 6	—	12 10 6
Kilwarlin	6 13 7	—	6 13 7
Kimbolton	7 15 8	—	7 15 8
Kingswood	20 3 9	—	20 3 9
Leominster	12 14 8	0 7 8	13 2 4
London (Fetter Lane)	33 13 6	—	33 13 6
Do. (Hornsey)	29 19 9	—	29 19 9
Do. (Upton Manor)	17 4 6	—	17 4 6
Do. Ladies' Association (Fetter Lane)	20 13 0	2 11 6	23 4 6
Do. (Hornsey)	10 10 0	0 16 6	11 6 6
Malmesbury	24 15 6	—	24 15 6
Mirfield	14 12 2	20 0 0	34 12 2
Ockbrook	41 3 5	—	41 3 5
Openshaw	3 10 0	—	3 10 0
Pertenhall	8 13 6	—	8 13 6
Priors Marston	8 2 3	—	8 2 3
Riseley	4 12 6	—	4 12 6
Salem	19 16 0	—	19 16 0
Swindon	14 18 11	1 10 0	16 8 11
Tytherton	11 14 11	—	11 14 11
Wellfield	0 16 9	—	0 16 9
Westwood	35 16 5	—	35 16 5
Woodford	6 15 8	—	6 15 8
Wyke	9 8 9	2 5 4	11 14 1
For Leper Home	£ 2233 11 0	1589 13 0	3823 4 0
*London Association	7868 5 9	687 0 5	\$687 0 5
		1674 11 1	9542 16 10
Total Subscriptions and Donations ..	£ 10101 16 9	3951 4 6	14053 1 3
ENDOWMENT FUNDS—			
Bates's Trust	4722 10 6	1182 6 1	5904 16 7
Horniman's Trust	294 0 0	—	294 0 0
Total Receipts from all Sources ..	£ 15118 7 3	5133 10 7	20251 17 10
The TOTAL RECEIPTS for all objects amount (as above) to £20251 17s. 10d.			£ s. d.
Towards which the "London Association in Aid of Moravian Missions" contributed			9542 16 10
British Congregations and Friends			4510 4 5
Endowment Funds			6198 16 7
GRAND TOTAL			£20251 17 10

* The London Association Total for the General Fund includes Legacies amounting to £3610 0s. 0d.

§ Including £438 16s. 9d. from the American Province.

ACKNOWLEDGMENT OF PRESENTS.

The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—

For Labrador.

- | | |
|--|---|
| One parcel from Misses Thorn and Browne, Ashford. | One parcel from Mrs. Pennington, Senr. |
| One parcel from Mr. A. J. Smith. | Two boxes from Swindon. |
| One parcel per Rev. W. E. Sutcliffe. | Four parcels from Mrs. LaTrobe, Bristol. |
| One parcel from Rev. H. J. Wilson. | One box from Upton Manor Church. |
| One bale from Miss M. de Boileau. | Three parcels from Mrs. Helsdon. |
| One parcel from Rev. F. E. Birtill. | One bale from Miss McKenzie. |
| One parcel from Mr. and Mrs. Walsh. | One parcel from Miss Klesel. |
| One parcel from Miss Armitage, Kendal. | One parcel from Mrs. Shawe, Fairfield. |
| Two bales, per Mrs. Holmes, Ferrard. | One parcel per Mrs. Weiss, Zeist. |
| One parcel from Miss Benson, Ambleside. | Sundry packages from Bedford. |
| One parcel from Tytherton Girls' School. | Eight tins Biscuits from Messrs. Peek Frean & Co., Ltd. |
| One parcel from Miss Zippel. | One parcel from Miss LaTrobe, Eastbourne. |
| Three cases and one bale from Rev. R. S. Callander. | One bale from Fulneck. |
| One parcel, one bale and one box from Miss Corser, Shrewsbury. | Four cases candles from Mr. W. S. Hale, London. |
| Three boxes from Twerton Y.P.A. | One box from Mr. Mumby. |
| Two parcels from Hornsey Sunday School. | One parcel from Miss Chamberlain. |
| Various parcels, milk and preserves from Friends in Switzerland, per Rev. B. Menzel. | Various parcels per London Association. |
| One parcel from Gomersal Y.P.A. | Two parcels from Swindon. |
| One parcel from Mrs. Oldroyd, Gomersal. | One case and one bale unknown. |
| Two parcels from Mrs. Libbey. | Various parcels from Miss Beveridge, Edinburgh. |
| One parcel from Miss Fenson. | One bale from Mrs. Rutley, Bristol. |
| One parcel from Mrs. Anderson. | One parcel from Mrs. Harvey, Haverfordwest. |
| One parcel from Mr. Hamilton. | Three parcels from Mrs. West, Holyhead. |
| One parcel from Miss Richards, London. | Three cases from Mr. W. Clarke, Malmesbury. |
| Three parcels from Lubeck Ladies' Missionary Society. | Three parcels from Mr. A. W. Crawford. |
| Two parcels from Gracehill Y.P.A. | Eight cases and two parcels from Miss Howie, Perth. |
| | One case from Fairfield, per Miss M. Shawe. |

For other Mission Fields.

- | | |
|---|--|
| One parcel per London Association, for Tibet. | One parcel from Mrs. Shawe, for West Indies. |
| One parcel from Miss Oates, Bedford, for Jamaica. | One box from Miss Johns, for St. Kitts. |

Parcels have also been received from the following Friends, in answer to the appeal for Old Linen for Dr. Keevill's work in Tanganyika :—

- | | |
|-------------------------|--|
| Per London Association. | Miss A. S. Birtill and Friends in Bristol. |
| Tytherton Congregation. | Bristol Church. |